

SELECT OPINIONS OF THE PRESS.

"A Hand-book of Morals," by Mr. M. Krishnamacharya, Head Master, Edward Coronation School, Hindupur, has just been issued from the Lawrence Asylum Press, Madras. The book has won the approval of several well-known educationists, and will no doubt will commend itself generally. It is simple, to the point, and free from cant. Its lessons are enforced by apposite anecdotes, and it shows an appreciation of the special needs of Indian students.—*The Madras Mail*.

A publication of this kind should certainly be invaluable . . . The short and pithy stories of the Hindu scriptures have been so tastefully adapted to illustrate the various virtues, and that in a thoroughly non-sectarian manner, that the book deserves to be in the hands of every young pupil. . . . It is written in a simple conversational style, suited to the standard of those for whom it is intended. We trust it will be introduced as a text-book in all Secondary Schools.—*The Madras Standard*.

Mr. M. Krishnamacharya, B.A., L.T., has published a very excellent book, "A Hand-book of Morals," which is the execution of a fine idea in a fine way. Written on the lines of his syllabus of moral and religious education, it affords an illustration of how much good a proper book can do to boys.—*The Indian Patriot*.

Mr. M. Krishnamacharya, . . . has written an excellent "Hand-book of Morals." The volume is intended mainly for pupils of High Schools. It appeals both to the head and the heart of a boy. The author tells us that his book is an "answer" to the question, which is being raised in various quarters, as to what exactly is to be taught which shall be healthy, especially to Hindu boys. We have no hesitation in saying that his "answer" is very satisfactory. We strongly recommend our educational authorities to adopt this small volume as a text-book in the higher classes of English schools. The binding and get-up are good.—*The Empire*.

"A useful book . . . The book is intended mainly for pupils of High Schools, but it may be read with profit even by others. The book is non-controversial as such a book should be."—*The Leader*.

Mr. M. Krishnamacharya . . . has brought out a timely publication . . . The author is an experienced teacher and may therefore be expected to know the needs of school boys. The present book is intended to serve as a *moral and spiritual guide*. It is ~~divided~~ into two parts, Part I dealing with the *why and wherefore of morality*, and Part II containing an *excellent list of duties and virtues*. We can *safely recommend the book to all school-boys*, it is well calculated to *develop the moral faculty of the student population*, and *set before them high ideals of virtuous and noble conduct*. There are several illustrative *anecdotes from ancient Hindu literature*, and the author presents them quite attractively. The style is *very good*, and the arrangement shows that the author has understood the capacity of pupils. The book is indeed a *moral code*, a graduated series of ethical lessons, and should admirably serve the purpose for which it is intended. —
The Hindu.

A HAND-BOOK OF MORALS

"And, because right is right, to follow right
Were wisdom in the scorn of consequence."—*Tennyson.*

"In action alone is thy concern, not in fruits at all."—
Bhagavadgîta.

A HAND-BOOK OF MORALS

BY

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PREFACE

THE following pages are only a reproduction in writing of lessons practically done in my classes. I have kept up the conversational style. The book is intended mainly for pupils of High Schools : it is no contribution to moral philosophy. At the present moment, when the problem of direct moral instruction in schools is seriously discussed, the question is raised in various quarters as to what exactly is to be taught which shall be healthy, especially to Hindu boys, which shall not accentuate sectarian differences. This book is an answer to that question.

The contents of the book are expected to be gone through in three years, in Forms IV, V, and VI. I have tried to present a fairly complete list of duties and virtues in Part II. Part I deals with the why and wherefore of morality. It is intended as much for the teacher as for the boys—to suggest to the former the lines on which the enquiries of pupils on the *rationality* of the moral law may be answered. For, judging from my own experience, intelligent boys at a very early stage put questions such as why any man should work for others, or why selfishness should not be the guiding

principle of all activity ; sometimes still more difficult questions relating to the purpose of human life, and the origin of the manifold cravings of human nature. I am not for stifling their spirit of inquiry.

The three chapters of Part I are not mutually exclusive : they are rather concentric ; the first is intended as introduction to the portion for Form IV, the second for Form V and the third for Form VI. Both parts have been generally written on the lines of the graduated Syllabus of Moral and Religious Instruction for the various classes of Secondary Schools from Class 3 to Form VI, published by me at the beginning of the year, and generally approved of by those to whose criticism it was submitted. According to that Syllabus, boys in Form III would receive sufficient instruction to enable them in Form IV to begin with Chapter I of Part I. If, however, moral instruction, on a systematic basis, is commenced only in Form IV, the teacher will do well to take up Part II at once. By the time the first two chapters of Part II are read the need would arise for studying Part I.

This, in fact, I would claim as the main feature of the book—that the appeal is made as much to the head as to the heart of the boys. No rule of conduct is on mere authority forced upon them for acceptance or for approval. Part I may, in fact, be considered as Psychology and Part II as Ethics—simpli-

fied and brought down to the reach of High School boys; and I need fall back on no greater authority for basing the latter on the former than the late Dr. Bain, whose classical work on Mental and Moral Science gives in its very title the logical order in which the two Parts are related.

The majority of illustrative anecdotes are taken from ancient Hindu Literature for obvious reasons. Nevertheless, no great religious teacher has been referred to, except in terms of profound veneration; language likely to raise one faith above another, even indirectly, has been judiciously eschewed. It cannot be said by the most severe critic that anything appeals in the book to foster sectarian differences. There are a few allusions also to Shakespeare. I always prescribe Lamb's Tales from Shakespeare for home-reading to pupils of Forms V and VI; and the allusions are intended to stimulate boys in the intelligent reading of the Tales.

To the best of my knowledge this is the first publication of the kind. The book hardly has any pretence to perfection whether with respect to matter, or form of presentment. It will doubtless be found capable of considerable improvement by teachers who may happen to use it; and I shall thankfully receive any suggestions that may be made for making the book more useful to those for whom it is

intended. Nevertheless, I venture to think that, in the main, the publication will satisfy the essentials of a Text-book, and will be found adapted for class use.

My best thanks are due to my dear old master, the Rev. Dr. William Skinner, M.A., D.D., Principal of the Madras Christian College, who was so good as to read the proofs and to approve of the arrangement of the matter. But for his pronouncement 'It is a good book', I should hardly have thought of publishing it. My thanks are due also to Rao Bahadur M. R. Ry. M. Rangacharya, M.A., M.R.A.S., Professor of Sanskrit, Presidency College, Madras, and to M. R. Ry. S. Krishnaswami Aiyangar, M.A., M.R.A.S., Assistant Inspector-General of Education, Mysore, for valuable suggestions received. To M.R.Ry. C. R. Murugesu Mudaliar, the enlightened Dubash of Messrs Gordon; Woodroffe and Co., and honorary Magistrate of this city, I am likewise grateful for the interest he has taken in the writing of this book; and the help he has rendered in the publication thereof.

HAYAGRIVA HOUSE,
MADRAS,
1st May 1911.

M. KRISHNAMACHARYA.

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A HANDBOOK OF MORALS

PART I

CHAPTER I

MAN'S ORIGIN AND NATURE

THE EARTH AS PART OF THE UNIVERSE.—The earth in which we live is, as you know, a planet or heavenly body moving round the sun. • The sun is another heavenly body, much larger than the earth, and in a flaming•burning condition. Therefore it is that the sun gives us light and heat. There are many heavenly bodies like the earth and the sun, some of them even larger and brighter ; but they are so very, very far from the earth that they appear to be exceedingly small, twinkling like stars. All this you must have learnt in your Geography lessons ; you can read more about these things in the science of Astronomy. Now, the Earth, the Moon, the Sun, and all the other countless heavenly bodies together make up one whole—the Universe.

THE SURFACE OF THE EARTH.—We live on and see only the surface of the earth. We can dig down and go below the surface, not more than a few tens or hundreds of feet at the utmost. Similarly, we can, with our naked eyes, see only a few hundreds of feet

above our heads. We generally meet with water when we dig under ground ; and we have air blowing over us. The surface itself is very hard and very uneven, and is generally, except when under the heat of the sun or fire, chill to the touch. Have things always been as we now find them—the earth, the air, the water and all that ? No, they have not been the same. They have changed and are always changing—so imperceptibly that we cannot notice the change. From a study of the science of Geology we learn that the surface of the earth has undergone, and is undergoing, marvellous changes. It has not been what we now see it to be. The earth was at first a great mass of heated gaseous particles revolving round a centre “gradually cooling.” We read that it afterwards existed in the form of a very hot liquid—something like molten iron or lead. It took millions of years for the surface to get somewhat cool and hard ; and even now the interior of the earth is very hot. Suppose you get a round cake fresh from baking, you find it so hot you cannot touch it with your hand. A few minutes later the outer surface gets cool, and you touch it ; but when you break it the inner portion is still very hot, so that you cannot eat it at once. That is exactly what has happened to the earth. Its surface in course of time cooled down. “At last a more or less solid crust was formed ; the watery vapour, as the surface cooled, was able to fall as rain and fill up the hollows in the sphere, which in the cooling was not absolutely smooth.” That is why the surface of the globe is furrowed or wrinkled. “The gradual cooling of the earth, and the contraction caused by it would natur-

ally have made the outside crust too large for the part enclosed ; and a slow readjustment must have become necessary. Sometimes it would have cracked, sometimes have crumpled, sometimes have sunk, sometimes have risen." That is how we have mountains and valleys, and lakes, seas, and oceans which are only the hollows filled with water. The process of cooling has, therefore, brought about two results—the ups and downs on the earth's surface, and the falling of vapour as rain. Lastly, you must remember that this rising and sinking and all the consequent changes are still going on.

NATURAL FORCES.—We cannot say exactly how long the world has been in existence ; we can only make rough calculations by noting the changes that have taken place. These changes are entirely due to what are called natural causes ; they are the effects of forces that have been at work in nature, or of the Divine Will manifesting itself in the form of such forces. We often think of Nature as inanimate ; we foolishly think sometimes we know everything about Nature and her laws ; and use the expression Natural forces as opposed to Supernatural or Divine Law. The difference, however, consists only in the wording. The fact is that the more we study Nature and her laws, the more are we convinced that Nature is neither dead nor blind ; that there is an Intelligent Life animating the whole Universe ; and that every force is a form of that Life. We shall see presently that things have come upon the earth not by accident, nor in any blind way, but in a regular intelligent order, and according to definite laws. All forces of Nature ultimately lead us to the great truth that the world

is designed to fulfil some intelligent purpose; and because it is intelligent it is ascribed to the Divine Will—by which term is meant the Fountain-source of all Intelligent Life. The Divine Will, in other words, operates in the form of Natural forces. All the phenomena we observe around us, all kinds of living things, including ourselves, all forms of activity in the world, are rightly explained as being brought about by such natural laws, and they therefore indicate the Purpose of God. The Divine Will in the form of one law has caused the earth's surface to cool down slowly as we have seen. In another form it causes the earth to rotate on its axis, revolving round the sun. As a result of these motions, you know, we have the day and the night, and the seasons, and the zones, and changes taking place every moment on land, in water and in air. The variations have existed from the beginning; and to these mainly are directly due the various kinds of things that have come upon the surface of the earth.

MINERALS AND PLANTS.—The first things that came to exist on this globe were naturally various kinds of rocks, of minerals and salts, and several substances that we commonly regard as inanimate. And in course of time, as the sun shone day after day, and watery vapour condensed and fell down as rain, the rocks began to split, and water, moss, and weeds and the beginnings of plants were formed. These were necessary to feed the higher forms of life that were soon to appear. From minerals to vegetables a great advance was made.

FROM PLANTS "LIVING BEINGS".—Plants and trees, you say, are not so "inanimate" as rocks; but not

so "animate" either as beasts, birds, and men are. But these did not come up all at once. From plants and sea-weeds, the first forms of "living" things were born; small worms and insects and jelly-like creatures, far tinier than any we can think of, and of strange shapes. Even now you can sometimes find little insects in the midst of green leaves; they feed on those leaves; and their bodies are practically made of the juice of the leaves. Much the same kind of creatures, you may imagine, first made their appearance. These grew and grew; larger creatures were gradually born, who ate up the smaller ones and grew. Thus, in due course, came up various living things; some so small that you could not have detected them even if you had then lived; some born, living and dying in the leaves of trees; some gliding on the ground, some moving in water, some flitting with wings; some with no eyes, or with only one eye; others with no ears, nor tongue nor nose; some moving with a hundred feet, some crawling with a shell on the back. Far later bigger living things were born having many limbs, and able to move from place to place, killing and eating up the smaller or weaker creatures or living on the plants around them. Later still came up creatures who could breathe air; these are called animals. Thus all the beasts of the field were produced. Some lived alone, or roamed about in search of prey from place to place; others from the beginning lived together in great numbers. Of this latter kind were animals such as cattle and sheep, horses and elephants, deer, swine and monkeys. These are called *gregarious*, because they live in herds. At last were born in all possible parts of

the earth, that is wherever the earth's surface had become sufficiently adapted, the first wild men. *This gradual change is called Evolution—the coming out of higher forms of life.*

MAN NOT CREATED ALL ON A SUDDEN.—Thus we see that man has not been created all on a sudden. The earth had been in existence for a very long time, before our first ancestors were born. They had been preceded by numberless kinds of living beings. The Divine Architect was, as it were, gradually refining the material. Why? Could not God create man all at once? Yes, He could. But His Will is supremely rational; It is highest Reason; It is Law inviolable; His Purpose is eternal; It embraces all forms from the lowest to the highest. God's Power and Reason are identical. Very crude, therefore, were the structures made at first; the material was very slowly improving in quality; at the end, when it had become sufficiently fine, the beautiful mansion was fashioned where the triumphant Spirit may live and rule; for all the time the Spirit had been struggling to manifest itself through the crude forms in which it was, as it were, encased. The order of development has been, in general terms, in the manner above set forth. First rocks and mineral substances were formed. Then plant and vegetable life sprang up. Afterwards the first "living" creatures appeared on the earth. Only some of these are found existing at the present day. At first they were very small and very crude. Gradually the higher animals were evolved, of whom man is the highest and therefore the latest product. How long it took for all this change, we cannot even guess. It is certain that the time must be measured

not by thousands but by millions of years. This, however, we must never forget—that the earth has been in existence for a very long time, that its surface has changed greatly, and is changing constantly.

MAN HAS CHANGED ALSO.—Nor has man been always what he now is. Our first ancestors were beasts, terrible beasts—cruel, savage, almost inhuman. Even in appearance men were not as they are now; they were more ugly, beastly, rough-skinned and rough-haired than the wildest savages now living are. Had they any minds? Yes; but their minds were of the rudest type, only a shade better than the minds of lower animals. It has taken many thousands of years for men to reach their present condition of civilization; and even now how many boys and girls, how many men and women feel and act like beasts and savages? Whoever is stupid and quarrelsome, rude and selfish, is a beast. Every good boy, if he should really deserve that name, must cease to be brutal and try to feel and think and act nobly. .

MAN'S PHYSICAL NATURE.—Now let us closely look at ourselves and try to find out in what respects we are like to, and in what better than, the beasts of the field. In the first place, every one of us has got a body. It consists of a head with a face and two eyes, with a mouth, two nostrils and two ears; of a trunk with two arms hanging on either side; and of a pair of legs terminating in the feet and toes. In this respect the bigger animals are very much like us; they possess a head and a trunk also; only in the place of two hands and two feet they have four feet—so that whereas man stands up vertically, the beasts stand horizontally. There is a

science called Physiology which treats in detail about the structure and uses of the various parts of our bodies. You will learn from it, how each part serves a definite purpose, and how in the case of man each is far more finely built up. But one or two things you can easily guess even now. You can see how in man the head is far more prominently set than in beasts; you can guess why they have stronger teeth, and tougher skin, or he has a pair of such very useful hands and dexterous fingers. But although man's body is much more refined than that of other animals, yet in the main structure and purpose the former does not very much differ from the latter. In fact, if physical strength should be the test of greatness, many beasts would be greatly superior to us. We, therefore, must possess something else in us to make us higher. This something consists in man's greater mental development. Men generally have got greater intelligence than beasts. There is a part of the body which, you may take, is specially set apart for mental activity—the brain and the nervous system. The nervous system is very much like the blood system; it consists of a number of centres from which branch off minute channels of communication to every part of the body. The chief centre is the brain which is located within the skull, and which is connected with our chief sense-organs—of seeing, hearing, smelling and tasting. The beasts also have got a brain; they have got all the senses and they possess to some extent the power of thinking.

MAN'S MENTAL NATURE.—But in man the faculty of thinking is of primary importance. Reasoning is, in fact, his chief work. In the case of the beast, the

mind is subsidiary to the body; it thinks just about those things that are necessary to keep it alive, to satisfy its animal cravings. In the case of man the order is practically reversed. The body is subsidiary to the mind. Men, at least most men, seek not the satisfaction of animal cravings alone; they want something more to make them truly happy. Pleasure and pain are both mental states, and in a general way all our efforts are for getting the one or for avoiding the other. Each man knows from his own experience how very active his mind is. Even when the body is at rest the mind is working. Nor is its activity of a simple, uniform character. We think about a large variety of things—good, bad, and indifferent. The mind has got the power of looking at itself; we can attend to what we are thinking about; we can recall what has passed within our minds up to a certain point. We can thus find out for ourselves how wonderfully active is the mind; and how comparatively passive is the body. The activities of the mind are, moreover, extremely varied. There are many things which we see, hear, taste, *et cetera*; our ideas of these things are formed through the senses and are called *sensations*. Thus we have sensations of sight, of sound, of odour and so on. We also feel most things as pleasant or unpleasant: *feeling* is another activity of the mind. Again we think very often of things we have once seen or heard, or of things that we would like to see or hear. In young men especially the power of *imagination* or *fancy* is very strong. Imagination is, therefore, an activity of the mind also; and here practically begins man's higher mental nature. Then, again, we all try to understand, *reason*,

and judge not only about concrete things, but about abstract ideas and principles as well. Lastly, there is such a thing as our *desiring* various things and, resolving upon acting in one way or another. Thus our mental nature may be said to be made of feeling, thinking and reasoning, and desiring and willing.

OUR MORAL NATURE.—But though we may desire many things and resolve upon acting in more ways, than one, we yet feel that only certain desires and resolutions are right; we condemn others, whether in ourselves or in our neighbours, as wrong. Supposing you pass by a fruit-stall on your way to school. You see some very fine oranges or apples, and desire to purchase some of them very much, but you have no money. Suppose when you stand there looking at the fruits, the seller is looking to some other work, and it is very easy for you to pick up one or two fruits and thrust them into your pocket unobserved—what would be the thought in your mind? Supposing the wish comes up to walk away with some fruits, will you not condemn it at once as wrong? Yes, you will. Is it merely the fear of being detected that prevents you from stealing? No; it is not merely that; it is that you consider stealing, the very desire of it, as unworthy, as immoral. That is exactly where you differ very much from a beast. A dog coming by a piece of meat tries to run away with it. It has practically no idea of right or wrong; there are, perhaps, some human beings who are no better. But we rightly condemn them, and, whenever possible, try to punish them. When we do wrong, we feel it ourselves sooner or later; there is something in us which makes us feel ashamed and sorry, whether

we are found out by others or not. That something is our *conscience*.

OUR SPIRITUAL NATURE.—Conscience is rightly defined as the Voice of God. In other words, we have something within us that links us with God, and with one another. The body does not so link us; it rather divides us; but the Spirit does. It exists in each of us; we are every day nearing Its realisation. All our higher aspirations, our capacity to discriminate right from wrong, our readiness to make sacrifice for others, our desire to lead noble lives, are all due to our spiritual nature, and are more or less strong in proportion to the extent to which we have come to realise It. * The majority of men have now no direct knowledge of the Spirit, because the majority are not yet sufficiently advanced to acquire such direct knowledge. But some great men have existed in the past, and some exist in the present time also, to whom the existence of the Spirit is no mere hypothesis. The founders of all religions have been such great men; they have been *seers*—that is of the Spirit. Since they, too, were men, it follows that every one who is as good and pious as they were, can also become a seer. That is, in fact, the goal towards which we are all moving; that is the Divine Purpose in the gradual development of the universe. Whoever leads a life of purity and devotion, and loves God with all his might, and his neighbour as himself, is qualifying himself for the glorious future awaiting man—of life eternal, knowledge all pervading, and perfect bliss.

* This at once accounts for the existence of a conscience in all men, as well as for slight variations in our ideas of right and wrong.

. **CULTIVATION OF MAN'S POWERS.**—Thus man's nature is really four-fold. His activity is physical as well as mental, moral and spiritual. How is this activity, rather how are these activities, to be regulated? Are they to be regulated at all? Is man to be entirely left alone to nature, as it is sometimes called? Is he to grow like a wild tree or wild beast, just as he may? 'No,' is the answer furnished by the past history of the race. Civilisation is, in fact, nothing but bringing nature, external and internal, under man's control. As man is an intelligent and rational being, his development is not to be purely involuntary. Whatever may have been the case at the beginning, we see plainly that we can greatly quicken our progress by our own exertions. We can, and ought to, cultivate our powers in every direction. We should not leave their growth to chance. You all know the difference between the educated man and the uneducated. The latter may be naturally clever; but if his inborn talent is not developed, he cannot succeed in life—not at least to the same extent as his educated neighbour can. Much, in fact, depends upon our training and exertions. We must all aim at being physically strong and healthy; at being intelligent, and intellectually keen; at being always upright in conduct and noble in character; and at becoming spiritually great as well. But we cannot be healthy and strong without an effort on our part. Much less can we become great in any other respect unless we strive.

OUR SURROUNDINGS.—In thus striving to become great do you know how much help we get from others? In the first place, you must remember that man is a social animal. He has been born, and lives and works

in the midst of others. Even the first men did not find themselves alone on earth. When they were born they, too, found around them several other beings, very much like themselves. There were, so to speak, many actors already on the stage when they appeared to play their parts. You must always bear this in mind—that every creature is born in a definite place and with definite surroundings. The greater portion of our activity is with respect to these surroundings. Secondly, we are all members of a civilised community. Suppose you have been born in a wild clan, in a tribe of aborigines, such as exists even now in some parts of this land, what facilities will you possess for mental or moral progress? You must, therefore, be very glad you are born in a civilised community, for the help you get from your surroundings is very great. You inherit, so to speak, the accumulated wisdom of centuries. What others have toiled a whole lifetime to know, you learn in a few days, sometimes in a few hours. You are now young and are being prepared for your future work in various ways. You are indebted to your parents and your elders for all that you now get. These are your superiors. You have got also your fellow-pupils, who are your equals with whom you work. When you grow older you will have elderly men as your peers. There will be also many who may be inferior to you in certain respects,—your servants, your subordinates, and young men to whom you will be elders. These make up your human surroundings. There are others also. You get a lot of benefit from many animals—such as the cow, the ox, the horse and the sheep. What would our life be if we had not these very useful creatures to work for us?

INDEBTEDNESS TO SURROUNDINGS.—Thus you see we are greatly indebted to our surroundings. Life, in fact, would be impossible without them. Now, when we get so much from others, should we not try to give them something in return? In our own interests should we not use them well and try to get as much benefit as possible from them. The cow gives you milk; should you not in return, for your own benefit, feed the cow, and treat her kindly and take good care of her? And when she grows too old, and cannot give you any more milk, are you to turn her out or send her to the butcher? Your parents do so much for you. When they grow old is it right for you to neglect them and treat them unkindly? Would you like that to be done to you by your children, when you grow likewise to be an old man. Thus in your own interests you are bound to observe the golden maxim, "Do unto others as you would be done by."

MOTIVES FOR GOOD CONDUCT.—This we may regard as the first, the lowest, commonest reason for good conduct; though even this is very often not realized. If we do harm to others, others will likewise do harm to us. If, therefore, we wish to avoid injury we must refrain from causing injury ourselves. The second reason is what we have already given. We must try to return the benefits received by us from others. This is a very simple rule also, though our selfishness is so great that we are not always ready to act up to it. These two rules, however, are instinctively observed even by lower animals. They do not harm one another wantonly, except to procure food or to defend themselves. If you treat an animal kindly it is very faithful to you. They are faithful to one another

also ; sometimes more than are men themselves ! If you want to be called a higher creature, and lead a nobler life, should you not be actuated by higher and loftier motives ? " Love your enemies," said Jesus Christ to his disciples, " do good to them which hate you." So says a Telugu poet : " Unto the evil-doer return thou good, oh wise one !" In these noble words is contained the highest rule of conduct. But it is very difficult to act up to it ; for it requires a thorough subjugation of our lower nature, which will retaliate every wrong done to us. That is, however, the goal we should try to reach.

MAN AS PART OF AN ORDERLY WHOLE.—How are we to conquer our lower nature ? How can we give up our selfishness, our desire to avenge any injury done to us ? In the first place, we must try to feel that we are not in reality so much separated from others as we think we are, whenever we wish to inflict pain on them. The truth is that men and all things on this earth together make up one orderly whole. Your neighbour's prosperity is a thing to be desired even in your own interests ; for then only can he help you. Conversely, the misery of those in whose midst you live is a disadvantage to yourself. We are all working for a common object—say, to make ourselves happy. Can any one man in the community separate himself from the rest and become truly happy by himself. The moment he looks at others, if he is really human, he must feel miserable. The experiment, perhaps you know, was tried in the case of Gautama Buddha. When he was young, his parents tried to make him happy and they allowed no sight of misery to come near him. They did not, however, succeed ; for they

could not keep him ignorant of the misery in others, of old age, of poverty, of disease and death. And at the very first instance his heart was overcome with pain. Such is God's law : together we rise or fall. Suppose you go to play a game of cricket. Eleven of you join together and make up a side. Supposing each one says, "Let others play, why should I?" Can the side succeed? The success is common to all, but every one must play his part well. Is not that the rule? Yes, so it is with the world. If you were a solitary being you would have no duties to discharge. It would not matter then whether you were alive or dead. As each player in a team wins or loses, not for himself alone but for the others as well, so each member of a community has to work, not for his own prosperity only but also for the prosperity of every member of that community. It is only those in whom beastly ignorance and beastly appetites predominate who do not realize this law.

HENCE OUR DUTIES.—Thus it is we all have duties to discharge. We are under obligations to others ; for we have received great benefits from them. Secondly, we are parts of a great whole ; several limbs, as it were, of a huge body ; the whole body must be kept well if each limb should feel strong. And, conversely, if the body as a whole should be well, should not each part do its work efficiently ? *

* Before taking up the next Chapter the student is advised to read Chapters I and XI of the Second Part, which deal in detail with the chief duties.

CHAPTER II

DEVELOPMENT OF MAN'S POWERS

ORDER OF NATURAL DEVELOPMENT.—Evolution has been defined in the last chapter as the gradual coming out of higher forms of life. You have read that the surface of the earth has greatly changed along with the things that have grown thereon. The change has been very gradual and always from cruder to finer forms of things. It has been very slow and very continuous. Why did not men flourish from the very beginning? Because the earth's surface was not for a long time adapted for their existence. Can you make a tree grow on your table or on a piece of rock? Why can you not? Because on the table or the rock the seed or plant cannot take root and live. If you powder the rock into dust, or burn the table into ashes and then put in the seed or plant, it can grow. In the latter case the ground or soil is *adapted* to the growth of the plant. Therefore, the first thing for you to remember in connection with the orderly development of things is that only such things sprang up from time to time as could live and grow in the then condition of the earth's surface; only those kinds of things to whose existence the earth was at any stage *adapted*. Secondly, you must remember that the earth is a huge body, and its various parts do not all present the same physical features. Therefore, in different parts of the earth different mineral, vegetable, and animal products are found. This you ought to have learnt in your Geography too. For in-

stance, rice grows in certain countries and under certain conditions ; wheat in other countries and under different conditions. The scanty and stunted vegetation of the Arctic regions and the luxuriant and wild forests of the tropics are both due to physical causes, to which also is due the distribution of the various kinds of animals in the various zones. Adaptation to surroundings is, therefore, the great law according to which things have all developed.

NATURAL KINGDOMS.—How can we know what things existed several thousands of years ago? Much of our knowledge in this direction comes from a study of Geology—from a study of rocks lying above or below the present surface of the earth. They bear on them marks or traces of the changes that have passed over them. Similarly, the study of Botany, Biology, and kindred physical sciences helps us to say more or less accurately of the changes through which the earth should have passed for plants and various “living” things to have been developed. In this way we find out the chief stages of growth that have been accomplished. All the things that now exist may be grouped into four huge classes or kingdoms—the mineral, the vegetable, the animal and the human—according to the order of development. Thus the vegetable kingdom or group has been preceded by and has come out of the mineral; the animal from the vegetable; and the human from the animal. The change has been very wonderful, but none the less orderly and intelligent. In popular language the first two groups are called inanimate or dead. But science teaches us that there certainly is life in plants and trees, and very likely, though not to the same appreci-

able degree, in minerals and rocks as well. The first stage of growth has thus been in the plant kingdom.

EVOLUTION OF THE TREE.—Now, suppose you throw a little seed into the ground, say a tamarind seed. You see how after a few days a tiny point shoots up; and then a small sprout, and later a little stem. A few months elapse and you see a small twig and some leaves. A few years turn it into a fairly big tree. In due course its roots shoot far into the field; its mighty trunk divides into huge branches that toss their myriad arms wide into the air; and you say 'what a gigantic tree this has become!' So it has; and the seed how small it was! But, after all, this huge tree was only a slow and gradual growth. It was, as it were, got imperceptibly out of the seed and the sproutlet that burst out of the ground from that seed. The change is great; it is almost wonderful; but it is quite easy to understand how it has come about. We say that the tree with its huge trunk, its ever-dividing branches, its dense leaves, its flowers and fruits, was slowly *evolved* from the seed. It was *involved*, it lay hidden as it were, in the seed; its growth or coming out was the *evolution* of the tree.

THE PRINCIPLE OF LIFE.—This, then, we may take as an illustration of what happens in the course of the evolution of any particular form of life. Those of you who have read anything of Botany know the principle according to which the tree has developed itself. You know how the seed contains the protoplasm or principle of life stored up in it in a latent condition; how, when it is thrown into the wet ground, the oxygen in the water unites with the latent protoplasm and makes it active; and how afterwards the growth

is a mere matter of aggregation of cells in various forms, such as root, stem, trunk, leaves, and so forth. We may regard this protoplasm as in another form entering into the bodies of worms and insects. As in the plant it is the one principle of life that develops into root, stem and leaves, so in the worm or insect it takes the shape of the various organs, such as those with which they take in food, or multiply themselves. Between the *substance* of the plant and that of the worm there is very little difference. The latter, therefore, may be said to have been evolved from the former under conditions only slightly different from those in which the tree has been evolved from the seed.

STAGES OF GROWTH.—Thus, indeed, all forms have gradually come up. The development of the earth's surface has certainly been very continuous. Yet we may divide the history of that development into several periods, each made up of several thousands of years. The interval between one period and another would thus be very long; and would account for great changes. Thus we may say that in the first period the earth's surface was getting adapted for the growth of plants. Or, we may say that in the next the first "living" creatures were evolved; and that then grew up others developing higher forms of organs gradually. It is at a very late stage we come to creatures called *animals* because they live by taking in air. Some of these, and perhaps the earliest animals, lived in water; then came up others who lived partly in water and partly on land of which, latter, the *kūrma* or tortoise, may be taken as the type. To this class you know belong frogs and

various kinds of water-snakes. At a still later stage came up what are called *mammals* or animals that suckle their young. The Ancient Hindus took the *varaha* or boar as the type of mammals, for it is more fond of watery marshes than other mammals, and so links them with the tortoise species. According to the Hindus the incarnations of Vishnu represent the stages through which all living beings have evolved or shall have to evolve. Modern science recognises these stages under slightly different names. Any-way, after the lower mammals had existed for a long time, came up a special variety of the same; these were the first wild men, as you have already learnt.

THE GROWTH OF MAN.—Just as Botany deals with the structure and life of plants and with the conditions and laws of their growth, as Biology deals with the conditions and laws relating to the development of “living” things, so the science of Anthropology seeks to determine the changes that have come upon men in particular, and the circumstances under which they have attained to their present state of civilization in various parts of the earth’s surface. From a study of the last-mentioned science we learn the real extent of the change that has come upon us; for the first men, that is men during the first several thousands of years, were little better than wild beasts. For a long time they dwelt in caves, were almost naked, talked very little, had no weapons, and were very fierce. They were all *nara-simhas*—half men, half beasts. With them as with beasts might was right. They had not yet learnt to cook their food. They lived by hunting or fishing. After a long time they got some control over the lower animals, and kept them and reared

them for the sake of the food and clothing that these animals were able to supply. The chief of these animals must have been the cow and the sheep, and swine, and deer and horses. At this stage they may be said to have become pastoral. At the same time, they had learnt to use flints, to produce fire from rocks and sticks, to cook their food, and to use several kinds of weapons, both offensive and defensive. When they took to rearing cattle, they naturally went from place to place, wherever they could find pasture for their herds. They were, therefore, *pastoral nomads*. You know that even now there are several tribes in Africa, in Arabia, and a few in other parts of Asia who wander from place to place living in tents and taking with them their cattle and other property. In the old days, all men, the ancestors of all of us, did very much the same thing. A distinct stage is marked when they learnt how to make implements made of iron or other metal; and to use vessels made of mud or metal. It took a still longer time for them to give up their wandering habits. At the next stage, therefore, they became agricultural; they had then learnt to till the ground. With the tilling or cultivation of land came the desire to settle on that land. Thus they learnt to build huts and other dwellings to live in. After agriculture came trade, and then in due course all the arts of peace and war. How great is now our mastery over natural objects! All this, however, has been acquired very slowly, after tremendous struggle at each stage. We must not, therefore, think that men from the beginning have been as we now are; nor attribute to them powers and intentions such as we now

The history of man is very ancient. The body of man has been brought into existence by forces in nature that have been at work on the earth's surface for millions of years. His mind has been developed at the same time into distinct activity by the action of the same causes. Secondly, since his first appearance he has been developing by leaps and bounds both externally and internally. The process of development is still going on; and it will go on until man becomes perfect. The law of growth has been the same throughout. Every later addition has been slowly, carefully laid upon the preceding superstructure. Only by the fullest exercise of powers already developed can any new power be acquired. This rule applies to all things; to our mental development also.

THE SIGN OF LIFE.—What then is the full extent of our activity at present? In what respects do we differ from other forms of life around us? What is the perfection towards which we should strive? And how should we strive to attain it. And, in the first place, what does life consist in? To answer these questions satisfactorily we must look at ourselves carefully, as well as at the objects around us. For the present we shall exclude minerals and rocks or "inorganic" substances, and shall begin with plants. Looking at a green tree, then, we say that it grows; it is a living tree. If we cut it down it will become a dead log. What makes it now a living tree? The fact that it does a lot of work. The tree takes in food; "it drinks water with its roots"; it takes in air. Also it puts forth flowers and seeds; it reproduces itself: for the seeds will in their turn produce the tree. All this work is going on in the living tree and is the sign of

its life. The tree, however, cannot move from one place to another. Let us now look at a small worm. It eats, and does all that a tree does; it moves also. But it has no eyes to see, no ears to hear, nor nose to smell. Some creatures have eyes but no ears. Some have one and the same organ for doing several kinds of work. Now look at an animal,—a cow, or a dog. What all work does it do? The animal takes in food, and throws out excretion; it gives birth to young ones too. Further, it moves from place to place, which a tree cannot do. Above all things, an animal sees, hears, tastes, and smells and feels the touch of many things; and in these respects is more advanced than worms and insects and far more than trees. All this a man does too, for he is the highest of animals.

ORGANS AND ORGANISMS.—Work, then, is the sign of life. The lowest living thing we have considered is the plant. Its activity, we said, is two-fold—nutritive and reproductive. Some parts of it are concerned with taking in nourishment and transforming it into the substance of the plant; others in putting forth flowers and fruits and seeds. These parts are called organs. By an organ, therefore, is meant a part of any living thing that does a definite portion of its life-work. Any object that possesses such organs is called an organism; its life is called organic life. Plants, insects, animals and men are all organisms. The plant has got two organs—of alimentation and of reproduction. In the tiniest worms and insects we have a still larger number of organs.

DEVELOPMENT OF ORGANS.—Evolution may, in fact, be defined as consisting in the growth and differentiation of organs. Science tells us how, in the lowest crea-

tures, all work has to be done by practically one organ. They are like very poor people, who cannot afford to live in big mansions setting apart different portions for different kinds of work. A cooly cooks his food, and eats, and sleeps, keeps his things, receives his visitors, and does all his work in a small hut, where he has only one room. A middle class man, that is one who is neither very rich nor very poor, occupies a better dwelling; he has a bath-room, a kitchen and dining-room, a store-room, a sleeping-room and so on, besides a place where he receives his friends or transacts his business with strangers. A very rich man, naturally, lives in a still bigger and more comfortable building, and uses definite suites of apartments for definite purposes. Thus the circumstances of each individual, his position and status may be judged easily from the style in which he lives, from his place of abode. Exactly the same rule applies to living beings. Their status, their stage of development is indicated by their organs. The higher we go, the more developed become the organs; the life of the organism becomes at each stage more varied, and its organs more numerous and distinct.

“*KARMENDRIYAS*” AND “*JNANENDRIYAS*”.—The Sanskrit name for an organ is *indriya*. Man possesses ten organs or *indriyas*—five with which his organic life is kept up, and five with which he comes into contact with the external world. The first five are called *Karmendriyas* or “organs of work”. These are the organs:—(1) of alimentation (i.e., the parts of the body whose special work is to take in and digest food); (2) of excretion (those set apart for throwing out waste products); (3) of reproduction; (4)

of motion ; and (5) of manual work. In all mammals, the first four are fully developed, and the hands or fore-feet as distinct from the feet or hind-feet are used to a great extent by monkeys. The second set of organs is called *Jnanendriyas* or sense organs, for it is through these our knowledge is obtained of the objects of the external world. These are the organs of the five senses—of sight, sound, smell, taste, and touch. All the higher animals possess more or less distinct sense-organs.

MIND IN MAN.—In man, as the highest of animals, these ten organs are very highly developed. Our sense-organs, especially, are very keen and fine. We know how useful they are to us. A man can, perhaps, manage to live with only the *Karmendriyas*, but he will be terribly defective and stupid if he has not got his *Jnanendriyas*. A blind man or a deaf man—how can the one see all the beautiful things of the world, or the other hear all the delightful sounds of music? We cannot, indeed, lead intelligent lives without our sense-organs. They are the channels through which all information reaches the mind. But what is the MIND? It is also an organ. It is superior to the senses; it is their master. ~~For~~ instance, you may be looking at the board; your eyes are there; but if your mind is thinking of something at home, you do not see what is on the board; the eyes then are no better than glass balls. Or, suppose you are very closely working out a problem; then if anybody were to call you, though the sound fall on your ears, do you really hear him? In these cases you say your mind is not with the senses. Now, it is this mind in man, its higher, more developed condition that

makes him higher than other animals. And one man is higher, more intelligent, more useful, more worthy than another, only so far as his mind is more developed, more keen and strong than that other's mind. We may then say that ANIMALS DIFFER FROM TREES IN POSSESSING HIGHER AND MORE NUMEROUS ORGANS, AND MAN DIFFERS FROM OTHER ANIMALS IN POSSESSING A HIGHER AND BETTER MIND.

ALL OBJECTS AS COMPOUNDED OF MATTER AND SPIRIT.—Thus, we see that all things are in substance identical. Life in all things is the same. Plants, animals, and men differ only with respect to form and extent of activity. Higher forms of life are *evolved* from the lower; and have been therefore already *involved* in them. Only time is required for their evolution. Thus we see that all things whether high or low are compounded of two primary elements—*Prakṛiti* and *Purusha*, or matter and spirit. All earth, water, fire, air and *Akasa* are products of *Prakṛiti* and *Purusha*. All minerals, vegetables and animals have come out of the combination of the above-mentioned substances of earth, fire, water, etc., and are therefore also products of *Prakṛiti* and *Purusha*. *Purusha*, or spirit, is the life in all things, *Prakṛiti* or matter being their body. All forms spring from matter; their life from the spirit. The FORM, AT FIRST VERY SIMPLE, GROWS MORE AND MORE COMPLEX; AND CORRESPONDINGLY THE SPIRIT, AT FIRST APPARENTLY DULL, SHOWS ITSELF MORE AND MORE ACTIVE. Man is the highest combination of matter and spirit on earth. In reality, there is life even in rocks; but it is imperceptible. We see a little bit only of it in plants. But whether in animals, vegetables, or minerals, it is the same. Why do we

not see it in all things alike? Now suppose you light up a taper, but get a big mud pot and cover the taper with the pot. Can you see the light? No, you cannot. Is the light not there? Yes, it is there; but, you say, it is hidden by the pot. Suppose you now remove the pot, and place a very thick dome of china over the taper. You see a dim light. Lastly, place a glass chimney over the taper: the light shines bright. Thus you see that, although the taper burns just the same, yet the light we get varies in each case; it varies according to the covering used. The same analogy applies to the amount of life we perceive in the various objects around us. It depends upon the development of the organs in each object. Life shows itself according to the material form in which it works. SPIRIT, in other words, IS CONDITIONED BY MATTER IN ALL OBJECTS OF THE WORLD.

MIND AND SPIRIT.—We have seen that man has had a very ancient origin. His body has been evolved in the course of millions of years. It has been built slowly through the bodies of minerals, and plants, and animals. The matter in him has become very fine in form. His mind is a wonderful organism through which the spirit works ~~day and night~~. We have already seen that man is not physically very powerful. It is by the use of his mind that man has become the lord of all creation. The mind is, as it were, the temple of the spirit. It has been built up very slowly; it is becoming finer every day. Nevertheless, we must admit that we have not yet perfected our minds. Nor do all men appear to be endowed with equally great mental powers. The fact is that, though compared with those behind us we have reached

great heights, still we are very far from our goal. Our future, therefore, will entirely depend upon how far we succeed in developing our mind and in bringing it into closer relation with the spirit.

OBJECT OF LIFE.—In thus striving to attain to perfection of mind we cannot afford to ignore the body altogether, for the two exist together on earth, and the one acts upon the other in making us feel happy or miserable. Physical comfort and mental happiness are, in fact, the two objects which everybody wishes to secure; though some work rather blindly without knowing how to secure these objects. How are we to get these? By steady work. We must exert ourselves; and only after long and patient endeavour can we hope to succeed. We have already seen that man's progress cannot be left to chance. We must work intelligently and *with a will*. The full meaning of this last expression you will learn in due course. We are greatly helped in this attempt by our own nature; for activity is inherent in, is the very index of, all life.

ACTIVITY INHERENT IN NATURE.—"Everything is forced to work necessarily," says Sri Krishna, "through qualities born of its nature." In death alone is rest. You cannot sit quiet even for a few minutes. It is quite another thing whether you are doing good work or bad; but work you must. The question, therefore, is how you should work; how you are to be benefited by your activity. A mad man does a lot of work—perhaps more than you do,—but his activity is not useful—it is in fact injurious. Therefore, though activity is inherent in the nature of things, yet if that activity be not well-directed, it cannot contribute to our comfort or advancement. That is

exactly where man's superiority comes in. The power that animals possess to control and direct their energies is limited. They are the slaves of their senses and their natural cravings, and run after those things which for the moment seem likely to afford them pleasure. But even they oftentimes exhibit wonderful intelligence in their activities which we call instinct.

MAN'S COMPLEX NATURE AND CRAVINGS.—The wants of animals being few, their instinctive activity suffices to make them happy. Man's wants on the other hand are far greater. And here again we see the working of the Law. The higher a creature, you have already learnt, the more numerous and developed are its organs. The more developed its organs, you must now learn, the greater are its wants. To repeat our old comparison, the needs of the poor man in the hut are simpler and fewer than those of the rich man in his mansion. Our requirements increase in proportion to our status. Thus food and sleep make an animal quite happy. But the poorest, wildest man wants something more. He wants mental ease; he wants the satisfaction of having done his duty; he wants, he hardly knows why, to get into communion with his gods. In other words, man's complex nature—physical, mental, moral, and spiritual—breeds his manifold cravings—physical, mental, moral and spiritual also. We can no more stifle the latter than we can get rid of the former.

MAN'S ENVIRONMENT.—How, then, is man to satisfy his manifold cravings, and develop his complex nature? By steady endeavour, we have already said. And the capacity for endeavour or activity, we saw, is born of our very nature. But one more factor, or

condition of activity, remains to be considered—our *environment*. By this is meant the sum total of our surroundings. You read in the first chapter that a man, like everything else, is born in a definite place, and with definite surroundings. You also read that from his surroundings he gets great help. We may now add that much of the difficulty a man meets with is also due to his surroundings. It is like your inheriting assets as well as liabilities from your ancestors. And you know that, in justice, if you take the assets you must accept the liabilities also. Anyway, as regards our environment, we have no choice. We must take it as it is. This is expressed by saying that *everything is conditioned by its environment*. And everything tries to adapt itself to its environment. Man not only adapts himself to his environment, but tries to overcome it also, as indeed to a great extent he can overcome.

HOW DUTIES ARISE.—All our activity, then, is directed, either to satisfy our various cravings, or to meet the demands of our environment and to adjust ourselves to it. You read in the first chapter how for mutual benefit and as parts of an orderly whole we must all do our duties. Providence has graciously made us all interdependent. We are all, so to speak, members of a family. A single member cannot do the work of all; it is only when each does what he or she can and should do, that all are made happy. The inhabitants of a town want several things. One man, or even a dozen men, cannot supply the wants of all. You have now learnt your chief duties; and can see how all of them, those due to others as well as to yourself, are calculated to help yourself in the long run. . . Morality .

consists in having a clear idea of all our duties, and in trying to discharge them cheerfully and successfully. It is not enough that we know what we should do. Most of us know that. A thief knows that he is doing a wrong thing. When a boy utters a falsehood does he not know he is misbehaving?

TEMPTATIONS TO DO WRONG.—Why, then, does the one steal or the other lie? They are tempted to do so by certain desires—stronger than the wish to be honest or speak the truth. Money tempts the thief; the idea to possess it himself gets over the idea of the wrong means employed to acquire it. Or the desire to avoid punishment induces the boy to speak falsehood. Very often temptations appeal to us very covertly; that is to say, you hardly feel you are doing a serious mistake. For instance, a boy sets out to school. On the way there is some very good fun going on; some very amusing sight attracts him; it is so very tempting. Can he not stay a few minutes? Surely he can reach the school in time all the same! But once he looks in, he forgets himself, his school, and the time. When he does recollect, it is too late. And when he is questioned by the master, what are the chances of his being courageous enough to speak the truth? But does it matter very much—making a mistake once in your life? Perhaps not—if it is only once. The probability, however, is otherwise; if on one day you stay away, you are sure to do so another day with perhaps even less regret. And the world is full of temptations. It is very easy to find out excuses. On the other hand, he that overcomes the temptation to stay away on the first is not likely to yield to it on any subsequent day.

MORALITY BASED ON STRENGTH OF WILL.—How are we to resist temptations? Now consider, how the temptation has arisen in the case of the thief or the boy.. As we have seen, it has sprung from the desire to gain something pleasant or avoid something painful *for the moment* becoming stronger than the desire to be honest. In other words, neither the thief nor the boy possesses sufficient strength of will to do the right. If we are resolved to do our duty at all costs, temptations have little power against us. All morality, in fact, is based on strength of will. It is not always easy to do our duties. It is oftentimes very difficult to do the right thing. Suppose you are going on the road; another man is walking ahead of you; he slips down a ten-rupee note, but walks on without noticing it. You come and pick it up. What is your first idea? Perhaps to keep it yourself. It is so easy to keep it. Why should you run after the man, you ask yourself, and give it to him? Surely he ought to be more careful! Now, all this is wicked reasoning. If you are weak-minded you yield to it and take the money yourself, and so do an *immoral* act. If, on the other hand, you are strong in your mind, you will say: "The money is not mine; it is another man's; I know to whom it belongs; and I *will* give it to him."

DUTIES AND VIRTUES.—Thus think all good men always. By constantly resisting temptations you become so strong that you do not feel them at all. By doing your duty always you are qualified to do higher things. You have learnt what duties are; they are due to you or to others for the well being of yourself and of the community in which you live.

If you neglect your duties you bring evil upon yourself and upon others, and generally you are punished for so neglecting them in one way or another. A duty may be either positive or negative; it may be an obligation either to do or to refrain from doing something. Not to steal is a duty, as much as to acquire wealth by honest endeavour. But if you read the lives of great men you will see that they not only did their duty always, but often did more. Not to steal is your duty; but to give your money to another man is not your duty; if you do not give, you will not be punished, you will not be called a bad man. Or, take the example we have already given of your coming upon a ten-rupee note on the road. It is your duty not to take it yourself. But it is not strictly binding upon you to run after the man and give it to him. Yet, if you are a good fellow you are expected to do so. Similarly, you are expected sometimes, nay, as often as you can, to help others with your money. To do good to those who do you good is bare duty; if you do evil to them you are a wicked fellow. That is the first lesson for you to learn. There is, however, a higher law: 'do good to those that do evil unto you.' This is a remarkable virtue. All acts of charity are virtues. Every great and good man is prepared to sacrifice himself for others. The ordinary man loves himself best and others only so far as they are necessary for his well-being. The great man loves his neighbour as much as he loves himself, sometimes even more. His heart has expanded. To think of others has to him become a natural settled disposition. The man who does his bare duty does it from considerations of self-interest, and looks to its conse-

quences to others and to himself. He is concerned with the fruits of his action ; and avoids wrongdoing, as it will result in something unpleasant. The virtuous man, on the other hand, loves virtue for its own sake, irrespective of consequences. He cannot think of doing otherwise. Virtue is in the first place, therefore, a mental disposition to look upon all things from a higher and nobler standpoint than that of immediate consequences. The truthful man by his very nature cannot be dishonest ; the courageous man knows not fear ; the benevolent man always thinks of doing good to others. It is more difficult to be good in thought than to do external duties promptly. The former always leads to the latter.

GROWTH OF MORAL IDEALS.—In fact, men have in the course of civilization greatly advanced, in their ideas of right and wrong, in harmony with the general law of development which we have already studied. The following stages we have passed through :—(1) *Of self-preservation*, in which stage each man cared only for himself, and was anxious to satisfy his own wants, and was ready, for instance, and thought it *right* to devour even his wife and children if he could not procure any other prey ; (2) *of self-preservation and continuation of the race*—in which the first advance was made over the beast self, and the rearing of the wife and children was regarded as important an activity as self-preservation, and in which for the sake of himself and his offspring he was ready, and thought it perfectly *right*, to pounce upon others' persons and property ; (3) *of self-preservation and continuation of the race without injuring others*—in which respect for others' equal claims

sprang up for the sake of mutual safety ; (4) *of self-preservation and continuation of the race, doing good to others*—in which for the first time man begins to think of others' interests as well as his own, and is positively willing to work for them also, and thinks it his duty so to work. The first three stages most civilized men have passed through. The great majority of us at present are in the fourth stage. A few, however, have passed onward yet. They have entered on the fifth and last stage *of doing good to others in preference to self-preservation and continuation of the race even*—in which they are absolutely self-less. That is the stage that we should try to reach also. Then our neighbour's pain will affect us more than our own. Whoever reaches this stage, rises above the level of ordinary humanity ; he becomes like to God. If you give to others what is their due you are certainly an honest fellow. But if of your own accord you give to them more than they can justly claim, if you sacrifice your good to their good, if you meekly bear what injury they inflict on you, then truly have you conquered your lower nature. Then shall you have become perfect in thought, word, and deed : then shall you love those that hate you, bless those that curse you, and do good to those that do harm unto you. Thus, Sri Rama obeyed and loved the step-mother that doomed him to the forest ; he reviled her not. Thus, too, did Jesus Christ even when He was nailed to the Cross forgive his enemies and prayed to God to forgive them. For "they"—that is all evil-doers—"do that which they know not," their eyes being so blinded by their lower and baser nature that they know not the consequences of what they do.

THE ACQUISITION OF VIRTUES.—But we cannot in one day all expect to become as great as Sri Ramachandra or Jesus Christ. Our higher nature has to be slowly developed. Our minds must become virtuous ; they must get into the habit of thinking what is true, and good and noble. What then are the chief virtues, and how are we to acquire them ? *

CHAPTER III

MAN'S HIGHER NATURE.

THE SENSES AND MIND.—We have seen that animals differ from plants in possessing higher and more numerous organs ; and man differs from other animals in having a higher and better mind. We have seen, also, how men differ from one another : the difference is marked by the extent to which the mind is able to control the senses. In some, you know, this control is very little. They are carried away by their feelings. As a consequence, their power of reasoning is very limited. Our greatest effort often lies in the way of assigning to the senses and the mind their proper shares of work. Sri Krishna says : “ The *indriyas* they call superior ; but the mind is superior to the *indriyas*.” It takes, however, a long time for many to realise that.

THE ACTIVITY OF THE SENSES.—It is easy to see why people should be carried away by their feelings. We always exult in the exercise of newly acquired powers, till they cease to be novel. A little boy looking at the

* The student should now read Chapter III of Part II.

sweets exposed in a shop runs madly for them. He wonders how happy he will be if he should have them all for himself, and have them every day. But the man or boy who makes them or sells them—does he feel the same thing? Or, suppose you go to a theatre one night to see a performance. Some of you may remember how you felt the first night. Your eyes and ears are enrapt; you hardly know where you are; you exclaim it is all marvellous. But would your feeling be the same if you visited the theatre every night, if you became an actor yourself? You can think of many other instances. If you get a toy, or some fine clothes, or a fine story book sometimes, you know how you exult in your possession for some time. That is very natural. Just the same thing has happened and is happening to people in the world. The first men, men in a lower stage of development, when they begin to use their senses, are carried away by the pleasure resulting from such use. They cannot think of anything higher. What all beautiful sights their eyes are able to behold! What melodious sounds, what fragrant odours, what delicious foods they hear, smell, and taste; and the pleasures of touch—how exquisite they are. To see, to hear, to smell, to taste and to touch these things over and over again, how delightful it is! What more can we desire to make us truly happy? The infant mind has, in fact, to struggle for supremacy against the powerful senses. For such is the Divine Will. The seeming dwarf of Vamana has wonderful capacity latent in him; and is determined to triumph over the mighty monster of Bali; determined not to destroy him altogether, but to thrust him and keep him under foot in the lower regions, for the

giant is a very good servant though a bad master. But till the senses are subdued their power is very great for evil, for the pleasures they bring us seem to be worth striving for at any cost.

PLEASURES AND PAINS OF THE SENSES.—This feeling, luckily for us, does not continue long. The pleasures are not lasting. They soon vanish, leaving only a craving for them, which, when it is not satisfied, becomes as greatly painful. All our life is one of struggle to get the things that we fancy will make us happy. We find in course of time that the world in which we live is not the beautiful garden that we thought it to be, where we can get everything we want without doing any work. The very allurements of the senses serve to open our eyes to the real state of our surroundings. Experience teaches us that the world is rather a huge workshop where everybody has to work, to toil day and night. The pains of the senses seem to be far greater than the pleasures, and we find ourselves madly, almost vainly, striving to avoid the former and to secure the latter. Then comes the question how can we truly make ourselves happy?

THE POWER TO THINK.—This is the first step towards progress. As you have already learnt, the first men were no better than beasts. They were entirely swayed by their senses. They roamed about and struggled with one another and with other animals for the possession of pleasurable objects. In the course of this struggle their ideas of pleasure itself began to change. The pains, similarly, that were at first intolerable, began to appear more familiar and less terrible. Experience forced them to think. It took a long time to reach this stage, but it did come at

last. The mind ceased to be a mere organ of feeling, a slave of the senses. It began to store up its experiences and to remember, and to reflect; and to avoid doing things which has brought pain in the past, however much those things may seem tempting. Thus a child is attracted by the glow of fire. He thrusts his hand and tries to catch the flame. The more you prevent him the more eager he becomes to catch it, till in trying to do so he gets his finger scalded. The pain of it lasts sufficiently long to leave a strong impression on the child's mind. Does he afterwards wish to catch the flame, however bright and fine it may appear to the eye? Experience is thus the great school in which we have to learn all our lessons. In the course of experience, then, our ancestors have found, and we find also, that the senses are good servants but bad masters. If the sense-impression is very strong, the mind, as it were, runs away with it. When the dog sees a piece of meat, its sense of taste, the pleasure of eating, overpowers every other idea. Similarly, when a boy strays away from school to look at some amusement, his eyes and ears completely master his mind; when the amusement is over, the mind becomes, as it were, once more free; and the idea of the school returns.

OBSERVATION.—We have already seen that the sense-organs by themselves have no great power in them; their power is derived from the mind. When this is realized a great advance has been made. We have to use our sense-organs for getting knowledge of the external world. That is their legitimate work. Our servants are very useful to us; without them we cannot get on very well. Nevertheless, we never allow

them to direct us. The happiness and prosperity of the master depends almost entirely on the efficiency with which the servants are made to work. The senses must be directed, must be kept very keen and active, but must not be allowed to decide what we should do. You have already learnt how your powers of observation must be cultivated. That is one of your chiefest duties. Observation means the employment of the senses towards finding out what goes on around us ; it is the gathering of the facts from which conclusions are to be drawn. Because the senses often lead us astray, are we therefore to completely ignore them ? No, we should not, and we cannot. Money is often spent for bad purposes, and brings about unhappiness. But money is not useless on that account. Wealth must be acquired and spent properly. Similarly, we must observe with our senses, acquire as much information as possible and then draw proper inferences from the information collected.

ATTENTION.—This power to observe presupposes the mind's mastery over the sense-organ. Not the external sense object now draws away the sense and with it the mind forcibly, but the mind voluntarily directs the sense-organ to find out what the object is. The master sets the task for the servant, and sees how it is done. Attention is a very precious power of the mind. Through the senses the mind attends to what is going on in the external world ; it can also attend to what is going on within itself. Thus, we may attend to our thoughts and say, after some time, what we have been thinking about. Attention is the one faculty of the mind on which all others are built. It is the very sign and test of the mind's power. You

know very well how necessary that state of mind is in the class-room if you really want to learn anything. Even our feelings of pleasure and pain have any influence over us, only when we attend to them. You may have experienced how, when you are excitedly playing a game, say of football or cricket, you do not feel the pain of any hurt you may have received ; you feel it after the game is over, for then only you attend to it.

ANALYSIS AND SYNTHESIS.—When thus you attend to anything, whether external or internal, you begin to perceive all its various parts and their connection with one another. Splitting up a thing into its various component parts is called Analysis. It is only through analysis our ideas of things become exact and precise ; otherwise they are hazy. In your science classes you are constantly engaged in analysing various objects ; in your Grammar, Geography and History classes much of your work consists in analysing facts, principles, and events. A good analysis, for instance, helps you to remember the facts in the period of history you have to study, to know the general characteristics of that period. The converse process is called Synthesis. You put various impressions together and form your general ideas. You thus build up all your fancies, and your plans for the future.

REASONING.—Analysis helps you greatly in reasoning, in understanding the relation of cause and effect. Perhaps, at first human beings did not trouble themselves very much about the why and wherefore of the phenomena they saw happening around them. At present, however, you may take it that by far the large majority of men have advanced sufficiently to enquire into the reasons of things. In most of us

the desire to find out these reasons is very strong ; it is a craving more or less intense. When you are required to do anything, you ask why you should do it. With respect to the actions of others, also, we try to trace them to the motives that induced them, and the consequences resulting from them. That is what we do in reading history. In studying natural sciences again, such as botany, chemistry, physics, we always try to connect facts together as causes and effects. This attempt is much more apparent in the exact sciences such as mathematics. Our curiosity, in fact, extends to all branches of knowledge and work. As it is; however, with human activity that we are most concerned, we especially try to understand by analysis and reasoning how men are generally led to feel, to think, and to act ; how we are to account for their successes and failures. Reflecting in this way we come also to the two great questions of philosophy—whence have we come, together with all the things we see around us, and whither are we going.

MIND IN MAN AND LOWER ANIMALS.—These that we have now been considering, *viz.*, observation, analysis and reasoning, are the most important of our intellectual powers. These may be regarded as the distinct characteristics of man's mental nature. We have already seen, however, that the mind of man has been slowly evolved from that of lower animals. You have also learnt that evolution is nothing but the gradual unfolding of the powers already involved or latent in any living object in particular or in living things taken as a whole, and that all life is but a manifestation of the activity of the *Spirit* working in its material body. Animals, therefore, are not destitute.

of mental activity, as you may easily find. Now, all our complex mental workings may be, as indicated in Chapter I, classed under three heads—Feeling, Thinking and Willing. The first includes the work of vital as well as sense organs of “Karmendriyas” and “Jnanendriyas”—together with the ideas of pleasure and pain generated by such work. Under Thinking come all forms of intellectual activity such as imagining, reasoning, remembering, drawing general conclusions, and so on. The Will is the faculty of the Mind by which we choose to do anything. Whether we persistently carry any act to its very end depends, as you have seen, on the strength of the Will. Thus Feeling, Intellect and Will are the three main divisions of man’s mind. Of these three, Feeling is common to us and to the lower animals. In fact, their feeling is much stronger, less capable of being curbed. The intellect or reason appears in various degrees in various animals. Their powers of reasoning and willing may be regarded as being mixed up; for it is only through their outward actions the faculty of reasoning can manifest itself in animals. The development of their brains also exhibits that they do possess intelligence, which is the basis of rational life.

INSTINCT IN ANIMALS.—This intelligence in animals is called Instinct. All our powers of reasoning may be said to have been *involved* in the instinct of lower orders, and to have been *evolved* therefrom. Now, instinct may be defined as the unconscious power to adapt the means to the ends in view. By end is meant the object desired. You are hungry, and make your efforts to get food. Procuring food is the end in view. The methods of activity by which you

try to procure it constitute the means adopted. You read, for instance, that a crow felt very thirsty. It found no water in the vicinity except at the bottom of a long narrow vessel whose bottom, however, its beak could not reach. What did the crow do? Its "end" or object was the procuring of water to quench its thirst. What means did it adopt for getting at the water? It picked up a number of stones with its beak and threw them into the vessel; the stones sank down and the water rose up, till at last the crow could reach it with its beak. Here we say the means adopted were well suited or "adapted" to the end in view. The crow in the story must, therefore, be credited with great intelligence. It must have known that the stones would sink down and the water would rise up in the jar. A careful study of the lives and habits of animals reveals to us the remarkable intelligence which they possess—their wonderful instinct. In popular language we characterise instinct as blind, but the expression is not scientifically correct.

REASON IN MAN.—The most advanced of lower animals give indeed great proofs of their power to think and reason. The dog, for instance, the cow, the horse and the elephant, and the monkey are possessed of remarkable intelligence. We often feel that some men are duller than brutes. They are like Caliban in Shakespeare's *Tempest*. Nevertheless, we may take it that the characteristic feature of man is his capacity to reason. The development is quite in keeping with the general plan underlying all growth. The animals can satisfy their wants instinctively; but man cannot. Our needs are greater. We cannot eat

raw food; we have to find out a way of cooking the food before eating it. We cannot instinctively shake off the dew from our backs, for we have no thick hair growing on our body to protect us from the cold. We have, therefore, to use our intellect and find out how to make clothes. A hungry dog is ready to seize a piece of meat lying anywhere; and savage men would carry away by force things belonging to others. With them might is right. But we civilized men respect others' property, and have to satisfy ourselves that what we do is right. In fact, the very test of our having become civilized, of our having grown higher, consists in how far our reason triumphs over our animal cravings.

DESIRES AS GOOD, AND BAD.—Corresponding to the advance in intellectual power there is a development also in our desire-nature on which the Will is based. As we have already seen, in the lower animals and primitive men, Reason and Desire are both subordinate to Feeling. But the sway of Feeling declines gradually as Reason asserts itself more and more; and the allegiance of Desire becomes divided, and more and more leans towards Reason. This advance is made to some extent in animals themselves. Their taming is nothing but a curbing of their wild desires. A wild horse wants to bolt away at first; when it is quite broken in, the rein and the curb are hardly applied. The elephant does a lot of hard work, which is far from pleasant. A dog bred up properly does not run away with the meat, even when it is hungry. These animals, when they do anything wrong, seem, too, to feel it immediately. They seem to realize that they have desired and acted wrongly. It is, there-

fore, not surprising that men should be able to distinguish desires as good or bad. A good desire is one, we may say, that is approved of by Reason; a bad one, one that is not so approved. How does the bad desire arise?

OUR HIGHER AND LOWER NATURES.—The answer is to be sought in the mind's imperfect development of parts. In a general way most evil desires may be traced to the overpowering strength of sense-impression or appetite. The reason is too weak to curb the craving. The warning of conscience is not heeded. When, the sense craving has been satisfied, when it has spent its force, reason and conscience regain their sway and remorse sets in for the wrong done. We may, in fact, say that there is a higher nature within us and a lower. The one gives us good advice which is, however, hard of performance; the other evil which is very pleasant for the moment. Like Launcelot Gobe in Shakespeare's *Merchant of Venice* you are asked by *Conscience* to be faithful and do your unpleasant duty, but by the devil to run away, which is very easy. Thus, when King Duncan becomes Macbeth's guest and is sleeping in his castle, Macbeth is tempted by ambition and self-interest to murder his king, but his conscience protests against such treatment of his Sovereign, kinsman, and honoured guest. There is a struggle between Macbeth's higher and lower natures. It is his wicked wife's admonition that strengthens his lower nature and enables it to overcome the higher. Or, take Dhritrashtra's treatment of the Pandavas in the *Mahabharata*. He recognised the claims of his brother's sons to justice and fair play, and tried to do his duty to them to

- some extent, when under the influence of good counsellors like Bhishma and Vidura. But his goodness was too weak to resist the head-strong selfishness of his son Duryodhana. The battle of Kurukshetra is the culminating point of the struggle between the furious passions and the rational and righteous mind.

MANAS AND BUDDHI, OR THE LOWER MIND AND THE HIGHER.—Strictly and scientifically speaking, both our lower and higher natures are aspects of mind. In some the one, in some the other predominates; nay, in one and the same man of average goodness, sometimes the one, sometimes the other becomes more powerful. As a general rule, however, we may say the lower declines as the higher is developed. We may call these aspects the Lower Mind and the Higher Mind. It is the Lower Mind that earlier shows itself in the course of evolution. It is in close relation with the inner organs of vitality and the outer organs of sense. It receives, as it were, all the information they have to give, tries to remove their discomforts, and identifies its happiness with theirs. So it always goes on thinking about them. In Sanskrit this aspect of mind is called *Manas*—the thinking organ. It is this organ which, as you have learnt, is at first the slave of the senses. But for the fact that the senses often quarrel among themselves, and bring in pain instead of pleasure, the superiority of the mind would never have become recognised. As it is, the conflict in the demands and experiences of the various senses compels the *manas* to reflect and to choose or accommodate. Thus the sense of sight tempts the child to catch the glowing flame; but the sense of touch, after the first scalding, protests against it; and the

mind reflects and decides against the former. Thus, in due course the higher mind is evolved which in Sanskrit is called *Buddhi*—in which reside all our powers of reasoning, judging, and deciding. *Buddhi* is thus a later development. It is the supreme Faculty of Knowledge; it is our highest and most precious possession; and therefore in the average man awaiting full development. In him the lower mind is more drawn away by the senses and less subject to control by the higher. That is how man becomes peculiarly capable of the meanest and cruelest, as well as of the noblest and kindest of actions. He is sometimes a beast, sometimes a god. The goal, however, to which we move is the enthronement of *Buddhi*—the Pure Reason—over all other faculties. But this cannot be accomplished without a terrible struggle. Rama must destroy Ravana and regain Sita.

PERCEPTION OF LAW AND ORDER.—It is the *Buddhi* or Pure Reason that perceives more or less clearly, according to its own degree of development, the Law and Order governing the whole Universe. It comes into direct knowledge of the Supreme Truth, when it is fully developed. We shall then be able to unify all our branches of knowledge—to perceive the One in the many. We shall then realise how all objects are animated by one Life, and obey one Law. The laws of Mathematics, of astronomy, of chemistry, botany, geology and biology, will then resolve themselves into the One Law of Existence. Already we have faint glimpses of this crowning knowledge. Even with our limited faculties of reason we are able to perceive how all things in the world are governed; how there is order everywhere. Look at how a

river flows. Why does not the Ganges go up the Himalayas? It *cannot* go up, you rightly say; water *must* flow from a higher to a lower level. This we call a rule of nature. You have by now learnt a good many of such rules or laws. They apply not only to physical but to all phenomena. The tree cannot put forth flowers first and then leaves. There is an order of growth for the tree, an order of development for animals. What is that instinct which makes a bird get food for its offspring? It is the law of Life as applied to a bird. Wild buffaloes join together against a tiger. What makes them do so? It is, you say, instinct that teaches them to unite against a common foe. Now, this instinct develops into intelligence and reason in man. It is not that we have a different law. It is the One Law of Life that assumes different aspects with regard to different objects. And the Universe composed of all these objects is governed by this Law; it is an orderly whole. And everything in it comes up slowly, progressing ever upwards, fulfilling the Divine Purpose. We cannot, however, come by a thorough understanding of this Purpose, unless in all our actions, our words and aspirations we are guided by the supreme rule of *Buddhi*—the Pure Reason. For the Spirit shines in all its radiance through the transparent Veil of Reason. The greatest teachers of the world—Zoroaster, Buddha, Jesus, Mohamed—have been, as we already saw, *seers* through the perfection of their *Buddhis*.

REASON AND BLISS.—And these realised the highest Bliss. It is by the exercise of the Pure Reason we can attain to true happiness. The joys of the world,

the pleasures of sense-objects are transient ; they are but the shadows of the realities in the kingdom of God. We are all labouring day and night ; yet happiness seems to be as far from our reach as ever. In fact, we only make ourselves more and more miserable. But he in whom the higher mind has been perfected, feels always blissful ; the sorrows of the world torment him not ; for of him the senses are completely subdued. A true seer thus describes the great race of life. " Know the soul to be the owner of the chariot, and the body as the chariot. Know *Buddhi* as the driver, and *manas* as the reins. The *indriyas* are called the horses, and sense-objects the field to be traversed." How shall we fare in this race, if the horses are wild, the reins weak, and the driver inefficient ? Can we reach our destination ? No ; the horses bolt off at the first start in different directions, madly strike against the objects around and perish ; the reins snap ; the driver is trampled under foot, and the chariot dashed to pieces, and the owner barely escapes with life. This is what, no doubt, happens to many. Some, perhaps, hold on for a while ; for, to what extent the driver exercises his control, to that extent is the journey performed, and the impending ruin averted. Only he of whom the combination is well-ordered and perfect, reaches the destination. He reaches it of whom the horses are well-trained, the reins quite strong, and the driver an expert whose hold is firm and vision clear. Only by the combination of all these factors can the race be won, and the goal reached where all can enjoy well-earned rest.

CULTIVATION OF WILL-POWER.—How is our Reason to control the feelings, and guide our actions ? By

the power of will. The cultivation of our will-power is a great duty, as you have already learnt. Its importance can never be exaggerated. All our powers are developed by exercise. Now, what is meant by the exercise of will-power? As has been already noticed, activity is inherent in our nature; that is, we are always doing one thing or another. What we do has a bearing on our own complex nature or on our still more complex surroundings; it affects the one or the other, or both, for better or for worse. Now, the question is whether we are to act blindly, trying to satisfy our immediate wants, and taking the consequences as they come; or whether we should regulate our activity so as to secure certain definite future results in spite of the petty inconveniences of the moment. The activity of lower organisms; of wild animals, is more or less of the former description. Man as a higher being claims to work for a purpose. He wishes to procure certain objects, and directs his activity towards procuring them. The activity is not of a simple, easy kind. Our surroundings are many-sided; and manifold are the external objects which we think desirable to possess. Our nature is so complex, that several things we would like to possess at the same time. But the desire for one object often conflicts with the desire for another; and will-power has to be exercised in the first place to determine what desires we shall seek to gratify, what things try to possess.

WILL-POWER AS CHOICE.—To this task of choosing between conflicting motives, the mind is gradually prepared by the exercise of its power of attention. For when the mind attends to one thing, it keeps, as

it were, the rest at a distance for the time being ; of several objects it chooses as it were one on which its gaze shall fall. This is done by the exercise of will-power. Similarly, when several conflicting desires press for preference, the mind as it were looks at them for a time ; it deliberates ; and resolves on carrying one of them into effect. It is thus, a man prefers one line of conduct in preference to others ; what leads him so to prefer is called the motive or desire to procure some expected pleasure, or avoid some impending pain. In other words, there are several desires, suggesting several lines of conduct, and of these his will chooses one. Thus, when you come across a ten-rupee note of another man's, more desires than one may crop up in your mind. You may wish to keep it yourself ; you may wish to pass on without taking any note of it ; you may wish to run after the man who has dropped it, and hand it over to him. Your will-power decides what exactly you shall do ; to what motive you shall give preference. The motives spring from different sources and tend to different ends, and are accordingly good, bad, or indifferent. Everything depends on whether the motive is worthy or unworthy ; whether it is approved of by reason and conscience, or whether it is condemned by them. A robber cuts another man's throat for his money ; a doctor performs the same operation to cure him of some disease. In choosing, then, between conflicting motives is our will led by reason or by feeling ? As we choose so shall we be judged. Cultivation of will-power, therefore, aims first at declining to be led by unworthy motives, and at choosing to be led by worthy ones.

WILL-POWER AS PERSEVERANCE.—But after choosing what line of conduct you will pursue, after making some little advance even in the direction chosen, you not infrequently meet with obstacles which tend to induce you to halt and possibly to retrace your steps. Therefore, in the second place, will-power is required to keep you on unmoved, unshaken in your resolution. The higher the object you wish to achieve the greater is the difficulty you have to surmount, and greater too the temptation to throw up your attempt. You are assailed, as it were, by overwhelming odds; your heart often sinks within you. Now, steady and constant exercise of will-power enables you to nerve yourself up and overcome all feeling of despair, for, when you look them boldly in the face, difficulties gradually disappear. You must, in fact, say like the knight, in Scott's *Lady of the Lake*, when suddenly brought to face the formidable array of his enemy's followers:—

“Come one, come all, this rock shall fly
From its firm base, as soon as I.”

This strength of mind, however, is not naturally born in most men. It has to be slowly acquired. Every object in this world is beset with difficulties. That is the Divine law. Suppose you want to learn some lesson; you do not understand it; you say it is hard. You lay it by the first day. But if you do not attempt it again, will you ever succeed? Or, suppose you wish to learn some physical exercise; you wish to compete for a prize in high jump. Now, you cannot get the prize by simply wishing to get it. You have to practise jumping. This practice requires perseverance. Perseverance means constant repetition, which in due course becomes a habit.

WILL-POWER AS SELF-RESTRAINT.—In both these positive aspects of Will, namely, choice and perseverance, a third or negative aspect is involved—not allowing to be led in the opposite direction. Choice, we saw, implies conflict of motives. The motives discarded do not vanish at once; they do persist in the mind and try to force themselves on the mind's consideration at each step. In fact, the conflict is not for a moment; it may sometimes be life-long, as long as the object of choice is unfulfilled. Suppose, for instance, you have to decide which of two schools you should join in a locality, or whether you should become a doctor or a lawyer. Suppose you decide to join one school in preference to the other, or to study medicine in preference to law—then, at each stage, whenever you meet with difficulties, whether in the school or in the profession, the old conflict is revived in the mind, and you doubt whether you might not have chosen better. You have to restrain yourself at each stage from changing over. The revival of the conflict causes great pain; and endurance of that pain means restraining yourself from exerting to remove it. Whenever you are striving for some great and noble end, there is, no doubt, the consciousness that you are so striving; but till you reach your goal, your pleasure is only prospective; whereas the odds against which you strive cause you pain in the immediate present. Thus, when you carry a load for a reward, the pain of carrying is immediate; the pleasure of the reward is prospective. In deciding to carry the load, you decide to bear the pain, and you restrain yourself from throwing off the load at each step. Similarly, when you run after the true

owner with the ten-rupee note, you have to restrain yourself at each step from the idea of appropriating it yourself. Much more then, when you are giving away your own possessions to relieve the distress of another, you restrain the selfish desire of keeping and enjoying them yourself. This is, no doubt, very difficult at first; but, through habit, becomes comparatively easy.

SELF-CONTROL AND SELF-REALISATION.—You may now grasp the full significance of the horses obeying the will of the driver. The farther your goal, the more wearisome is the journey, the more terrible the snares and pitfalls that you may fall into; the more tempting the allurements to relinquish the race. Can you win it unless the skill of the driver is great, his control unshakable? That is the only condition of success. There is no compromise. Our higher nature cannot be evolved unless the lower is thoroughly controlled. Man rises on stepping stones of his dead selves to higher things. The crucifixion of the flesh is the necessary antecedent to the resurrection of the spirit. The cruel tiger of passion must be killed; and you must wear his skin on your back like Mahadeva of the Hindu *purana*; like Him you must burn up your lower nature and besmear your body with the ashes thereof. Then alone can you realise your true nature; then alone inherit the life eternal and bliss supreme, which awaits you in the kingdom of God, in the bosom of your Father, to which you have been, step by step but ever onward, moving.

ACQUISITION OF HIGHER VIRTUES.*—By what test,

* The higher virtues are treated in detail in Chapters IV and V of Part II.

however, are we to know that the passions have been controlled, that the lower self has been conquered? What path should we tread to qualify ourselves for the final crucifixion of the flesh? What steps shall lead us to self-realisation? There is but one path—that of unselfish work for our brethren—that of universal love. To this end, then, the higher virtues are to be slowly acquired, and the mind developed gradually to long for the privilege of self-sacrifice.

PART II

CHAPTER I

DUTIES TO OURSELVES

A SCHOOLBOY'S DUTY.—Even young boys know to some extent what is right and what is wrong. It is, for instance, wrong to tell a lie. If you copy an exercise from another boy at home, and if your master asks you whether you did it yourself, what *would* you say? And what *should* you say? If you ~~would~~ say what you should, then you have spoken the truth. You are an honest boy. Are all boys so? Now you have learnt many things that you should do as well as that you should not. You go to school mainly to learn those things. You must learn the day's lessons beforehand at home; you must do your exercises yourself; you must keep your books clean. You must go to school in time, and not absent yourself on slight excuses. You must be obedient to your father and loving towards your mother; you must never tell them lies. In the class-room you must be quite attentive. You must cheerfully obey your master. You must not tell tales against your class fellows. On the playground you must play fair. All these, then, are your duties.

WHAT IS A DUTY?—Now think for a moment, and say why you should do all these things. To obey the master is a duty. To love your friend is a duty. In other words, obedience is *due* to your teacher, and love to your friend. The teacher gives you something; he gives your instruction, helps you to learn; you and

he are together engaged in work that is for your own benefit. The teacher does his portion of the work ; and you have to do yours. Something is due from you ; it is your *duty* to do it. Further, the teacher confers a benefit upon you. You have received something precious from him ; in return something has to be given by you. Is it enough that you pay your fees ? No. Knowledge cannot be weighed, or measured ; you cannot say it is worth so many rupees. Therefore, your fees do not make up the value of the instruction received by you. You owe the teacher something more ; you are in *debt* to him ; something over and above your fees is *due* to him. It is your *duty*, in other words, to be grateful to him. In the same way, it is your duty to love your friend. Or again, you feel hungry. Is it right for you to say, even if you can say so :—" No, I will not eat, I want to die. I shall starve myself !" No, it is not right. We have come into the world for some purpose ; life is not given to us in vain ; we should not wantonly destroy it. Again, if you starve yourself, you may make others unhappy, such as your friends and your parents. Therefore, you ought to eat when you feel hungry. It is a duty to yourself. Thus you see *a duty is something due from us to ourselves or to others.*

DUTIES TO OURSELVES.—First, then, let us consider what we should do to ourselves. Man, as we saw in the last chapter, is like everything else, a combination of Matter and Spirit. Matter has developed itself in man into a beautiful body, and into a still more beautiful mind. Spirit is working in the body and in the mind. Thus we may say that man is a combination of body, mind, and spirit. So we have duties—

(1) *to our body*: we should be clean; we should eat and drink temperately; we should take sufficient exercise and rest; (2) *to our mind*: we should study and acquire knowledge; we should exercise the mind in thinking and reasoning; we should cultivate our will-power; (3) *to our spirit*: we should try to know what the spirit is; we must love and worship *Isvara*, the Supreme Spirit.

Cleanliness

Our first duty is to be clean. Every morning, as soon as you get up, you must clean your teeth, and wash your face, and your hands and feet. If possible, you may bathe and wash your whole body. If you cannot bathe as soon as you get up, you ought to do so at least later, and always before you take your food. You know how our elderly people never eat without bathing and doing their *puja*. If you are a good boy you will follow the same rule. In a hot country like India bathing is necessary for health. If you allow dirt to accumulate on your body, you very soon get itch or other diseases of the skin. After your body your clothes must be looked to. You should always wear clean clothes. Now, do not mistake rich clothes for clean clothes. You may have a very costly coat of flannel or tweed, and it may be very dirty. Another boy may wear only a thin shirt, and it may be clean. In India, we do not want too much woollen clothing. We use mostly cotton clothes; and these can be easily washed.

What prevents you, then, from being clean? It is not because you are poor, for you do not require any money at all to keep your body clean, and you want

very little to keep your clothes tidy. One boy says he has no time; but does anybody believe his words? No; he must set apart some time for bathing and washing his clothes. The fact is some boys get into the bad habit of being dirty. In a few cases it may be due to bad surroundings, or lack of control at home. All habits stick to us whether they are good or bad; and when these dirty boys grow up, they will be dirty men; and their children will be bred to be dirty children also. So we must look to us when we are young that we get into the habit of being clean. Many boys when they write with ink and pen soil their fingers. With a little care and effort they can avoid it. Now, let every dirty boy see how he is an object of contempt by the side of a clean boy, and then he will be ashamed of being unclean. Your personal appearance shows at once whether you are a well-bred or an ill-bred boy. The disgrace, in fact, goes up to your parents also. So, if you have respect for them, take care how you look. Therefore, if you want to be healthy, if you do not want to be avoided by others as a dirty boy, if you want to be called the son of respectable parents, see that you are always clean.

Temperance

It is not enough if your exterior is all right. You should be very careful about the food you take, about its quality, as well as its quantity. You can look at your food in two ways—how it tastes, and how it affects the body. Most boys, and many men also, generally care only for the taste of the things they eat. This is a great mistake. What is delicious to the tongue is not always healthy to the body. Most

- boys are fond of sugar and other sweet things. Do any of you know how often you have fallen ill by eating too much sweets? When you fall ill, the doctor not only gives you medicine, but very often puts you under "diet." He tells you to eat only some kinds of food, and not others; that is because the others, however palatable, will do you harm. So, the very first thing you must learn about your food is not to be always guided by your tongue.

We eat, not to satisfy the tongue, but to keep up the various organs of the body in working order. As long as we live, the body is doing work. Even in sleep some parts of the body are very busy. After some hard work we get tired; by taking food we become again fresh and vigorous. The food gives strength to every muscle and every limb. There is a science called Physiology in which you will read what becomes of the food you take. It is now enough for you to know that all your muscles and nerves are formed out of the food you take. Therefore, you must take such food as will develop and build your muscles and nerves, all the various parts of the body. Every eatable thing is not equally good for this purpose. Also, there are some things which may make you physically strong but mentally dull. So be careful of the quality of food taken.

The quantity is even more important. Too much of even a good thing is bad. We have several kinds of work to do; we have several organs, and want several kinds of food. Too much of one and the same kind will not do. Moreover, our stomachs can digest only a certain quantity of food. They cannot digest more. Undigested food cannot be used by the organs.

In fact, indigestion is the cause of a good deal of sickness. If a thing tastes well, you like to eat plenty of it. That is not good.

By temperance is also meant abstaining from toddy, or wine, or other bad liquor. Some of you, perhaps, do not know what these things are. That is very lucky. "Never have anything to do with wine or alcohol. It is a sin to drink anything other than water or milk. A drunkard is a disgrace to society. He is a curse to himself and to others. He is a sickly fellow, unfit for work. His mind is deranged. Very often he loses all his money and becomes a beggar. He may become something worse—a swindler, a thief, a cut-throat.

In the old days there lived a great people called Yadus. Srikrishna was born among them. They lived in Guzerat. For a long time they were a good people; but at the end they learnt to drink. One day some of them got drunk; and in that condition they went to a great sage and ill-treated him. He predicted that drink would be the cause of their destruction, but though they repented at first, they did not mend themselves. That is what happens to a drunkard. Sometimes he feels sorry; but he is a slave to his bad habit. So those men got worse and worse. At last, one day, they gathered on the seashore, even where they had insulted the sage, and got quite drunk. They lost all control over themselves. They became mad and began to quarrel one with another. The quarrel became a wild fight. They took hold of certain sharp, tough, sword-like weeds that were growing on the beach, and slew one another. And thus they all perished.

'This is what happens to every drunkard. Mohamed, the founder of Islam, has strictly commanded his followers to abstain from liquor and all intoxicating drugs. A good Mussulman never drinks liquor. A good Hindu, similarly, whether Brahmin or non-Brahmin, is not allowed to touch liquor; whoever enters a toddy shed must bathe. How, then, do so many become drunkards? It is because in early life they fell into bad company and picked up the vice not knowing how they would repent afterwards. So beware while you are young. Neither eat too much, nor drink things that you should not.

Exercise and Rest

If you want to be quite healthy and strong, you must have some bodily exercise. Our limbs grow only by constant work. Cricket and football are very good and healthy pastimes. You may train yourself in several kinds of gymnastic exercises also. Indian boys are often more fond of books than of play, Consequently they pass examinations, but are weak in after life. Mental development is very good; but physical strength is also necessary for success in life. You must aim at having a sound mind in a sound body.

Now, rest is as necessary as exercise. It takes the burden, as it were, from your limbs. Immediately after taking food it is especially injurious to do any hard work. Over-exertion weakens the organs. In course of time you may fall ill through overwork. Then it is not enough that you take medicine. That will not set you right by itself; you must give rest to your body and to your mind. But if you are too fond of rest you become lazy. An idle boy does nothing;

yet he says he has no time to do his work. You must have exercise and rest in proper measure.

Acquisition of Knowledge

Till now we have been considering what we should do to keep ourselves healthy. But health is not the only, or even the chief, object of a man's life. The lower animals, cattle and sheep, are generally more healthy than men. Can you say they are better? We have already seen that man is higher and nobler than the beasts of the field by virtue of his mind. If, then, the mind is left in a state of ignorance, we are no better than beasts. So we must acquire knowledge, for knowledge is power. You will find this out for yourselves as you learn more, and get older. You all go to schools chiefly to get knowledge. Your masters teach you many useful things. You should use all your opportunities now to learn. For, when you grow old, you will not have the time and the conveniences, nor the aptitude for learning. You will then have to work hard, do something or other to keep yourself and others dependent on you. Can you then be going to school? Secondly, your mind after a certain age cannot receive new ideas. Can you make an impression on a piece of rock as you can on a piece of clay? A young man's brain is like clay, an old man's like rock.

But why does not every boy learn equally well? The teacher sets the same lessons for all. He does not teach one boy more, another less? The first reason is, perhaps, that some boys are born very intelligent; they are very quick in catching things; others are not. But this is not the reason always. Even if a boy is born dull, he can by his exertion make

himself sufficiently intelligent. By constant exercise the mind becomes keen. What, therefore, is wanted is the strong desire to learn. You must have *śraddha*, earnestness. Many boys attend school in a dreamy manner. They are indifferent to what is done in the class. They do not exert themselves to the fullest degree. Hence they become dull. Now, it is not in your power to be born a genius; but it is quite possible for you to study earnestly, to apply yourself diligently to your books, to work hard, and to succeed. It is laid down in the Veda, "Fail not to acquire knowledge, nor to impart it to others." There was in Ancient India a great sage, who was called Maudgalya. He was a great philosopher and teacher. He taught his disciples that man's highest duty is to study and to teach.

Suppose you go into a bazaar and look at the various fine things in the shops. How you wish you had money enough to purchase all those things and call them your own! Do you in the same measure wish to learn about various things and make all that knowledge your own? And yet, compared with the actual possession of a thing, how much more useful is knowledge about it—what it is, how it is made, what its uses are, and so forth? How delightful it is to solve a problem in mathematics; how interesting to learn how trees and plants grow, or how a steam engine works! All the fine things we have—our buildings, our carriages, our clothes, our foods—we owe to knowledge of various kinds. Knowledge is therefore power; it enables us to do ever so many things by virtue of which we call ourselves civilized beings.

We read in a Persian book how God became at one time very angry with his people, because they were walking in the unclean path. He wanted, therefore, to punish them and to set them right. For punishment is inflicted always for our good. So he made known His will through one of the prophets or holy men. The people had transgressed; so they deserved to be punished. But they were allowed to choose the form of punishment—to choose one of the following three:—famine, plague and ignorance. The people, on hearing this, thought over it and said they would have either the first or the second or even both, but not at all the third. Famine and plague, they rightly thought, were not so dreadful as ignorance. So God visited them with dearth and pestilence; but by intelligent endeavours they organised relief measures to minimise the effects of famine. Similarly, by improved methods of sanitation, they got over the ravages of plague. This story teaches us how, through knowledge, the worst calamities can be rendered tolerable. Ignorance is a greater curse than famine and pestilence.

Observation and Reasoning

The two most essential means for the acquisition of knowledge are observation and reasoning. They are so important as to deserve being spoken of as duties in themselves. It is commonly thought that all knowledge is derived from books. But that is not true. Books are only helps; they are mere accessories. We learn from books what others have seen, felt or thought; but unless we see as they saw, feel as they felt or think as they thought, what we read of them has little meaning for us. Supposing I am unable to

walk by myself; another man is willing to give me his arm, and stretches it forth. But unless I exert myself, and do walk with his help, his mere stretching of his arm will not carry me to where I wish to go. A book is very much in the same position as the friend. Knowledge, to be profitable, must be acquired by the use of our own powers of seeing things, and reasoning about them.

You are trained in your classes to learn the connection of things with one another, their causes and effects. When any experiment is performed you have to observe and note the various parts of it and their inter-dependence. Now, the whole world is, as it were a laboratory; it is made up entirely of causes and effects, and if you are to grow in knowledge and wisdom you must get into the habit of observing things for yourself and trying to understand the what and why of them. The world is not a world of chance; it is one of order and law; and we must try to realise in our minds the law and order of things. We must have our eyes open. Many of us go about with eyes, as it were, closed. That is the difference between an ordinary man and a scientist. The latter detects even in common objects and occurrences the working of various laws and the presence of various principles of which the former has not the slightest idea.

After observing things, the connection of various parts, the purpose served by each, and so forth, you must set yourself to review in your mind all your impressions. The same rule holds good to reading books. After perusing a few pages you must close your book and think over what you have read. *It is not reading but thinking that develops the mind. Most*

boys have very vague and hazy notions of what they see or read, because they do not take the trouble of analysing and storing in their minds the gist of what they have seen or read. As a general rule, if you read for one hour you must devote half an hour to revising mentally the portion read. It is only then the knowledge becomes your own.

Right thinking is a habit which we must do our best to cultivate. Much of our suffering is due to the fact that we cannot or will not think aright. We generally believe whatever is pleasant; and truth is very often unpleasant. Weak people have not the courage to hear the truth and to speak it, nor even to think it out dispassionately. But the man who does not rigidly reason for himself and find out the truth to the best of his ability is doing himself and others a great harm. Can you live healthily in a room where you allow filth and dirt to accumulate? But thousands of people allow any amount of intellectual filth to accumulate in their minds; how can they be mentally healthy and sane? Every boy, therefore, who wishes to become good and wise must have his eyes open, and see and note things carefully and accurately; and must have his mind open, always willing to exercise his reasoning faculties and never forming hasty conclusions.

We read in a certain *upanishad* that Bhrigu wanted to find out Brahman or the supreme Spirit. He asked his father Varuna to give him the knowledge of the Spirit. What did Varuna say? Did he say, "this is Brahman," or "Here is the Spirit?" No; he simply proposed a riddle and said "that from which all things come, that on which all things exist, that

into which all things enter finally—that is Brahman. Find it out by *tapas*.” And Bhrigu had to think out for himself and solve the riddle. And he thought that Brahman was now one thing and now another, and as at each step he asked his father, his father only asked him to go on thinking out further, till at last Bhrigu found out for himself what Brahman was. Much the same thing every student has to do.

Cultivation of Will-Power

Morality depends greatly on power of will. Not ignorance but weakness is the cause of a great deal of the immorality that prevails in the world. Whenever we wish to do a thing there are difficulties in the way of doing it, and temptations for not doing it. The higher and nobler the object we wish to achieve the greater are the difficulties, the stronger the temptations. Will-power is required to get over such difficulties and temptations. We all know what is right, and we are eloquent in preaching it to others; but in the practical doing of right we find ourselves weak and powerless. As Shakespeare says:—“If to do were as easy as to say what were good to be done then chapels had been churches and poor men’s cottages princes’ palaces.” A person, however, whose will is strong has no difficulty in carrying out his wishes, or in doing what, he considers, is his duty.

Weakness of will may be due to several causes. It may be due to physical weakness or ill-health. Neither a very little boy, nor a very old man, can be expected to be strong-minded. In some cases weakness of will may be due to weakness of understanding, to your not being convinced of the rationale of what you are required to do. But in the

majority of cases it is due to being easily led away by passing feelings. Every temptation, in fact, resolves itself into an appeal to a sense of immediate pleasure or immediate avoidance of trouble. We should not be guided by feelings of the moment. They are so fluctuating and unsteady. Appearances are often misleading, even where the feeling has any real basis. The struggle is between the tempting pleasure of the moment, and the greater happiness of the future. The weak will is enticed by the former, but the strong discards it. A lazy boy naturally does not wish to put himself to any trouble even though he is told that the benefit in the long run will be great. Every wrong-doer looks simply to the immediate gain or loss; he ignores or wants to escape from the later results or consequences; he looks only to the pleasure or pain of the moment. A young man must train himself to give up immediate pleasure for the sake of later greater benefit. If you see how great actions were ever performed in the world you will see that they have been only through the renouncing of temporary gains and transient joys.

Strength of will has, in fact, to be steadily cultivated, just as power of understanding has to be. Very few people are born with great talents or with extraordinary strength of mind. Both faculties, however, can by steady exercise be developed to a remarkable degree. The first thing for a boy to learn is that he must at any cost go through what work is set for the day. Rigid adherence to a routine of work, in spite of the difficulties of the work itself, and of the temptations of bad companions, is the basis on which boy's a future character and happiness will

entirely depend. Be slow to make up your mind ; but once it is made up allow nothing to come between you and your resolution. He really triumphs in the battle of life who is endowed, not with dazzling intelligence, but with dogged perseverance.

Spiritual Realisation

We have seen that man *is* not a mere body ; nor is he a wonderful mind, though he *has* both. He is essentially a spirit working in a body. His soul is the chief factor in the combination. All religions are at one in declaring that the soul is deathless, is eternal. The body is changing ; it is transient ; it is born and it must die. But the spirit is changeless ; it is everlasting ; it was not born, and it cannot die. This is the teaching of all great sages in all places and of all times. Spiritual happiness is real and for evermore. It is not, therefore, enough that we are healthy in body and strong in mind, for these will not by themselves make us really happy.

It is true that no direct proof can be given of the existence and immortality of the soul, such as can be given of material phenomena, of the changes that take place in the world. It is none the less capable of realisation, by pursuing the path laid down by those who have known the spirit. People for a long time had no idea of the law of gravitation ; but the force of gravity was in existence all the same, and was working regardless of men's ignorance.

Spiritual realisation is, therefore, a duty which every one endowed with a spirit must set before him. As Jesus Christ has said, " What shall it profit a man if he shall gain the whole world and lose his own soul ? "

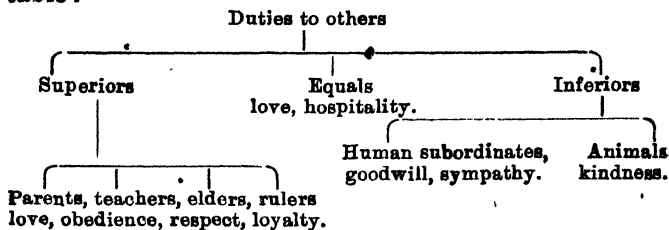
Young boys are certainly not required or expected to renounce the world and go in search of spiritual knowledge. But even they can and must endeavour to put themselves in communion with God, Who is the Supreme Spirit. If they love Him, and have true faith, God will make Himself known to them; for He is the Fountain of Grace and the Giver of all good. This is the teaching of all religions, and young men, if they really wish to be enlightened, should approach the problems of spirituality with reverence and humility. They should certainly not accept as true all that is preached and practiced in the name of religion, but they should not, on the other hand, scoff at things they cannot understand, nor handle subjects lightly that have puzzled the greatest intellects of the world.

CHAPTER II

DUTIES TO OTHERS

We have been considering till now what we should do in order to be strong and healthy men, to arm ourselves with the knowledge and power necessary for success in the great struggle of life. But man does not and cannot live alone, and all his ~~work~~ ^{life} is cast in the midst of others from whom he receives many benefits and to whom he owes as many obligations. Our duties to others are exceedingly varied and often more difficult of performance than ~~the~~ ^{as} we

owe to ourselves. They are set forth in the following table:—



These, then, are the various classes of persons to whom we are bound in one way or another. Speaking generally, we owe to our superiors respect and obedience; to our equals our best love, and to our inferiors sympathy and kindness. We shall now deal with each separately.

Duties to Superiors.

LOVE AND REVERENCE TO PARENTS.

Our parents are the first people with whom we come into contact. Our indebtedness to them is very great. Our very body we owe to them. How can we ever repay all the tender love and anxious care with which they watch us in our infancy and rear us in our boyhood? The Veda says: "Look upon thy mother as thy God. Regard thy father as thy God." And it rightly places the mother first. So do the Holy Scriptures all the world over. A mother's love is immeasurable and it can never be adequately returned by the child. Every mother is ready to sacrifice herself for the good of her offspring. The parents' love is most unselfish. They care for the welfare of the son or daughter for its own sake. That he or she should be well off and happy—this is the one idea to which they consecrate their lives—the very end. Is it asking too much of us,

then, that we should love and revere such people? that we should never do anything that would cause pain to such fond hearts? Yet how many boys disregard the commandments of their parents, tell them lies, and cause them irreparable grief? At first disobedience may not be in serious matters nor deliberate and wanton, but it is none the less culpable and dangerous. In the beginning it is generally accompanied with falsehood. But how disgraceful and cowardly is it to tell lies to a trusting mother or a generous father?

In India at the present day the mother is generally treated not with the respect that she deserves. The most loving child very often treats her with scant courtesy; yet the Indian mother's indescribable forgiveness is proof against it all. But this should not be. In ancient India as in ancient Greece matrons were treated with great reverence. A parent's word was holy in those days. We read, for instance, how Sri Ramachandra voluntarily went into exile and so helped his father to keep his word to Kaikeyi. Can anything be more noble than Sumitra's parting injunction to her son, "Rama, regard as Dasaratha, and as myself Janaka's daughter?" And how well did Lakshmana carry out his mother's command—with what marvellous devotion and reverence? In the Mahabharata we read of the wondrous self-sacrifice which Bhishma made for his father Santanu. The filial reverence of the five Pandava brothers towards Kunti was even more marvellous; for, rather than disregard even a random injunction of her's to divide the day's alms equally among themselves, they took Draupadi as their common wife that was that day's prize! In

quite historic times we read of the strange reverence in which the mighty Sivaji held his mother. Even in after life when Sivaji had ceased to be a boy and had become a hero of remarkable prowess and daring, he would never enter the presence of his mother without casting himself at her feet, nor would ever venture on any dangerous expedition without soliciting the blessings of that fond parent. With the loss of respect for parents and elders the degeneration of India may be said to have begun!

Now, what are the causes that lead to filial disrespect and disobedience? At first it is thoughtlessness which soon develops into deliberate attempts to tell lies and escape punishment for bad conduct. Bad company tells imperceptibly on the boy's character, till he becomes decidedly averse to submit himself to home-control, unless great care and rigid means are taken at the very outset to check the evil influences. In after years there is developed in many men a false sense of intellectual or other superiority over their elders, breeding in consequence a lack of reverence for them. Selfishness also often asserts itself at a very early age in wicked boys, and the world weans them more and more away from their duty to their best kith and kin. The only way to mend such evil tendencies is to make the hearts of young men feel early how much they owe to their parents. If one is ungrateful to one's own father or mother, how can one be true to others or be trusted by them? No man ever became great in life who was guilty of filial unkindness. The most selfish of us must see that if our children are to deal with us well in after life we should set them an example by our own conduct

towards our parents. But our love to our parents should rest on no selfish motive. Life is a course of discipline in which we are trained to make sacrifices for those who are dear to us; and who can possibly be dearer than those who have given birth to us, tended us with unbounded affection, watched us day and night, who have prayed and wept for us, who give us everything worth having in this life, who, in short, live and are prepared to die for us? Our parents, therefore, are gods on earth to us. Blessed are the children who never cause grief to the hearts of their parents.

• Obedience to Teachers

We have already seen that the mind is more precious than the body. If our obligation to those who have given us our body is great, how much greater should be our gratitude to those who give us knowledge? It is the teacher who really prepares us for the great battle of life. What we get from him is absolutely irrepayable by the things of the world.

Every boy who is able to read this book will be in a position to realise what genuine interest his teachers take in his progress and welfare. To train your body in healthy games and exercises, to instruct you in the lessons set for you, to ~~watch and direct~~ your progress, to impress upon you the laws of good conduct and upright character—you must know how much pains your masters take. It is true that you pay your school fees; but do you think that you can purchase a master's love and benediction for so much paltry cash? If you do, there is something radically wrong with your head and heart; and it behoves you to cast such mean notions at once out of your mind.

Knowledge is intrinsically divine; the higher it is, the more perceptibly divine does it show itself; but even in its earliest stages it is more precious than the best material things of the world. All the various branches of knowledge that we study have for their central object, and culminate in, the finding of Truth. The history of the world is a chronicle of the great, of the ceaseless struggle for the discovery of Truth—struggle against overwhelming odds of ignorance, calumny, persecution and death. The humblest teacher is, therefore, a representative to us of the great band of noble souls whose quest has been after Knowledge. The very name of “*acharya*” sends a thrill of reverence into every Indian heart, and well does it deserve to do so.

The ancient Hindus regarded all knowledge as being revealed directly or indirectly by God, Who is the Supreme Teacher. Truth is everlasting. The laws of nature are eternal; they are, as it were, writ in indelible characters on the form of the universe. Whoever overcomes the difficulties that assail him and leads a life of rigid morality, of true love and sacrifice, can read these laws for himself; he then becomes a ~~seer~~ and is called a Rishi. Their sayings are collected together and are called Veda or Book of Knowledge. ~~But as~~ the seers can exist at all times, it is truly said that Veda is beginningless and endless. Hindu boys must, therefore, regard as Veda not ~~only~~ a few books in Sanskrit, but all books that teach us about things seen and unseen. The same idea is taught by other religions also. We read in the Holy Bible that the Word was originally with God and it came to live among men. Moses and other prophets,

David, Solomon, Buddha, Christ and Mahomed were all seers or *Rishis* of greater or less vision, and so should we call Plato, Galileo, Copernicus, Newton and Watts, Kant, Darwin and Spencer and all the other great scientists and philosophers of historic times. It is to the accumulated wisdom of what these mighty ones have taught, that the humblest teacher introduces you. Are not your gratitude and reverence due to him ?

But obedience to the teacher is required of you not so much in the interests of the teacher as in your own. It is the one necessary condition of all progress. Whatever be the kind of knowledge you seek, whether it be secular or religious, whether technical or literary, you can possibly make no advance unless you implicitly carry out the instructions given to you. Supposing you wish to go from here to a distant place, and after travelling a mile or two you find the road branching off in twain, which branch will you take ? Can any amount of your own theorising be set against the direction of one who has already walked along that road and reached the place in question ? Would you not unhesitatingly walk along the branch indicated by that man ? Even if the path be hard to tread can you relinquish it if you wish really to reach the goal ? This is exactly what happens to you at school. Your lessons have to be learnt, your body has to be drilled and made healthy and strong ; your character has to be drawn out and nobly formed—all this for your own good. That is the goal of school training. Can you successfully reach it, if when the lessons become harder, the exercises more taxing on your powers of endurance, and the rules of discipline stricter—as gradually they should in your best in-

terests—if then you rebel against the lawful authority of your teachers, ignore their superiority, and question their goodwill? Is it for you to choose how much work you will do or what rules you will obey?

No good boy truly ever is disobedient. Remember that those who now are your masters have been pupils themselves. Your difficulties and trials have been theirs. They know what is good for you better than you know yourselves. Their love for you, their desire for your progress, their joy in your destination, and the pain you cause them when you err, is as great as, if not greater than, that of your parents. If you are sure of this—as you ought to be—*will* you disobey your teachers?

The teacher knows well most of your difficulties, and will only be too ready to redress your legitimate grievances. But when your disobedience is due to laziness, indifference, or worse causes such as bad company or vicious habits, he has to punish you, however painful it may be to himself, and the more severely and effectively the better, in your own interests and in those of your fellow-pupils. Only stupid and wicked boys ever blame a teacher for punishing them.

The relation of ~~master~~ and pupil is an ancient and eternal relation.

Jesus allowed himself to be baptized by John the Baptist. Sri Ramachandra learnt from Vasishtha and Visvāmitra and obeyed the latter's bidding to kill Tataka as if it were an injunction of the Veda. Even Sri Krishna was a pupil of Sāṇḍipini for whom he used to fetch firewood from the forest along with other pupils.

The greatest among men have thus been pupils, and most obedient and grateful ones. Can you name any exception to this rule? No, I believe not. The history of Ancient India, nay, of every country and religion, abounds in numberless examples of the boundless gratitude and reverence which pupils have entertained for their masters. "Thy master regard as thy God" deserves to be the motto of every good pupil.

Respect to Elders

In an orderly community elderly people are entitled to great respect at the hands of the younger generation. Our elders are of three kinds—those older in years; those older on account of *tapas* or experience; and those older by virtue of higher knowledge. All these deserve to be respected. We receive many benefits from our elders. Besides specific acts of kindness done individually, our elders are, as it were, the custodians of the honour and well-being of the community in general. In all countries, from ancient times, the heads of families meeting together in solemn council would decide all matters affecting the well-being of the tribe or nation as a whole. We read of them in the ancient history of every nation. The ancestors of the modern English had an institution called the 'Witanagemoot' or Council of Wise Men, from which the Parliament of modern times has sprung. In Ancient India the most powerful kings used to summon the heads of tribes and families and take counsel from them. We read of such an assembly advising Dasaratha to crown Rama as regent.

In every village, moreover, there used to be a council of elders to decide all disputes arising among the

villagers. Thus, we have always to look to those older than ourselves in years, and therefore in experience, for information concerning the traditions, customs, in fact, all matters affecting the common weal.

We constantly seek advice also from elders with regard to personal affairs. Their wider experience of life qualifies them to give counsel. A young man, however clever and well up in book-learning, has still a great deal to learn of the world from others. Life is in itself a school and a study.

The wise Yudhisthira, after the battle of Kurukshetra, betook himself to the venerable Bhishma for information concerning ancient usages and the practice of *dharma*. The great Sir Walter Scott, it is said, never met the humblest man without eliciting some useful information which served him in writing his wonderful novels. A young man after passing one or two petty examinations, or even before passing, thinks himself very wise and despises the old, uneducated men as he calls them. This is not a sign of greatness at all. Remember:—

Knowledge is proud that it knows so much ;

Wisdom is humble that it knows no more !

It is, in fact, little knowledge that intoxicates the brain. A young man must avoid vanity ; he must not be conceited. Another cause of disregard of elders is to be found in selfishness. A bad man dislikes those who give him good advice, but he has to pay severely for it. Duryodhana stands out as an awful example of a self-willed man, who, disregarding the advice of his elders, brought destruction on himself and on many others besides.

The lives of our elders furnish us, moreover, with valuable lessons of what we should do as well as what we should avoid doing. Their successes and failures are alike object lessons to us which we should carefully study.

For these three reasons then—because they are the custodians of the achievements of the past, because we look to them for counsel, because their lives furnish us with lessons of conduct—our elders deserve our profound respect. Whoever is wanting in this sense of respect only shows that he has been ill-bred, and is not worthy of respect himself.

Loyalty to the Sovereign

We now come to the last and most important of our duties to superiors. Every young man must clearly understand what he owes to his rulers, for it is a sacred obligation and deserves not to be trifled with.

You have, perhaps, no idea of the life of men in a wild state, because we have long ago passed out of that stage. But you can fancy the way in which wild beasts live. What would happen if all the animals in a menagerie were let out of their cages? In the menagerie they have been placed under some measure of restraint; they have been tamed to some extent. Even then how would they pull down and tear and try to devour one another and us, if we fall into their hands, when they are let loose? What would they do in their absolutely wild state? Yet very much the same kind of life was led by our first ancestors or even worse; for while their passions were as fierce and uncontrolled as those of beasts, their powers of gratification and memory were much more developed and

persistent. Might was right in those days. The strong man would carry away from the weak man, or the strong family or tribe from the weak family or tribe, all his or its possessions. Would you like that state of things to prevail now ?

We are rightly glad that we belong to a civilised community, where each man is law-abiding, and respects the person and property of his neighbour. But who imposes this law and order upon us ? Who punishes those who transgress the law ? Whose arm is strong enough to do justice to the weak and the oppressed ? But for the strength of our rulers, and their laws and justice could we live peacefully and happily ? The Government defends us from external invasion and ensures our safety from internal oppression and lawlessness. Without such safety of person and property how can we make any progress in knowledge, wealth, or happiness ?

The government of a country cannot be carried on, you well know, without money. Wherefrom is this money to come ? It must surely come from those who enjoy the benefits of good government. Why should we grudge to pay then our taxes ? The King or the Rajah spends the revenues in the maintenance of peace and order and in improving our material and moral prosperity. Of course, as long as the rulers are human beings they are liable in details of government to do many things which you may consider as unjust or oppressive. You would do the same thing if you were in their place. You are not, all of the same opinion in the class-room or on the play-ground with regard to details of schoolwork or games. You sometimes accuse your master or your captain of

partiality or unfairness. How much more difficult should be the government of a province or country? But the point for you to bear in mind is that the government is your own; that the King is yours, that your well-being and his are indissoluble, and that he labours day and night for your prosperity. As the poet says,

“Uneasy lies the head that wears a crown.”

It is a mistake to think that the King leads a life of uninterrupted pleasure. His cares and anxieties are far greater than those of any subject. Should not his powers and privileges be correspondingly greater? The ruler of a state is like the head of a family. He delights in the well-being and prosperity of his subjects, which he always endeavours to promote. He grieves for their sorrows and afflictions and does his best to mitigate them. Now, would a family be strong and prosperous if the various members did not love and obey the headman, and co-operate with one another in carrying out his plans for improving the family estate? Therefore, in our own interests, we are bound to uphold the lawful authority of Government and to render the rulers willing and cheerful allegiance.

Truth and Justice are the attributes of God. Whoever on earth upholds law and order is, therefore, a representative of the Most High. And as a king's office is above all things to administer justice and punish the wicked, it is truly considered to be divine. The sceptre is the emblem of the power that will punish the wrong-doer, while the crown is the symbol of superiority over worldly authority. Sri-Krishna

declares : " Among men I am the ruler " ; and only he who possesses in him an *amsd* or portion, however insignificant, of the supreme Hari, is invested to that extent with authority over others. That is the Hindu idea. Among the Musalmans a similar notion obtains of the Caliph or Sultan, whose supremacy extends over things temporal as well as spiritual. The Jews considered their judges and kings as of divine origin. In Great Britain, which may be considered as the typical modern nation, there is a harmonious blending of the two ideas—that the king's authority is divine, and that the people have a right to advise him in all matters affecting the common weal.

India, under the benign will of Providence, has been brought under the rule of Britain, and British statesmen are endeavouring to associate us all more and more with the Government of our empire. Since the days of Victoria the Good, our sovereign's direct interest in our well-being and genuine love for us have been most pronounced. The subjects of native states are in a more favourable situation still, for they have their ruler in their own midst, and are able to feel personally all the solicitude which the ruler takes in the well-being and progress of his subjects.

Why, then, should anybody get disaffected ? Ignorance or misconception of the true state of things is the first cause. Some, however intelligent and sincere otherwise, misunderstand the true cause of the political disadvantages we live under, and set themselves against the Government. Very often also, however good and just the Sovereign may be, when his authority is transmitted to lower orders, some of those who are armed with such authority abuse it, and

those unable to discriminate between the immediate and mediate causes hastily misjudge the fountain source. In British India there is the further difficulty—that of racial differences between the rulers and the ruled, and the wide gulf that divides them socially and religiously. The gulf can be, and is being, bridged every day. It is, however, very easy for wicked men and lunatics to exaggerate these differences and to sow the seeds of disaffection in our hearts. We are to be on our guard and refuse any hearing to such people, however sincere their feeling may be and eloquent their exposition. Abuse of authority is almost always in the lower grades only ; and our duty in such cases is to bring it to the notice of the highest officers of the Crown, and they are ever ready to inquire into and redress our legitimate grievances.

Loyalty is, therefore, a most sacred duty. Kingship is the emblem of divine justice and grace. The King's authority is the bond that knits the whole nation together ; and whoever has the interests of his country at heart must be ready to set aside all personal considerations and render implicit obedience to the ruler of the country.

The history of ancient India abounds in thrilling examples of loyalty. Sri Ramachandra's devotion to Dasaratham was not merely that of son to father. Bharata ruled for fourteen years not in his own right, but as subject and representative of his elder brother : he

" Ruled the world, the sacred sandals of his elder borne before,
Watched the four-fold castes to swerve from duty fearing
evermore."

Sita bore all the misery of her second separation ; for it was her king, not merely her husband, that exiled her ; and she rejoiced, in spite of the grievous wrong done to her personally, that the king slackened not in the discharge of his royal duties. Bhishma's loyalty was still more remarkable. His condemnation of the attitude of Dhritarashtra and Duryodhana was most vehement ; his love for the Pandavas was most genuine. He knew very well on which side lay justice and triumph ; and yet he fought for his king—unrighteous, and unworthy though that king was—as no one else fought, and he paid his debt to his king with his life. For the duty of soldiers is very straight and simple :

Their's not to make reply,
Their's not to reason why,
Their's but to do and die.

And to defend the throne and person of his sovereign, to uphold the justice of his authority against all who dare question it, should not every man regard himself even as a soldier on the field of battle ? Let us not, therefore, be found wanting in the discharge of this sacred obligation. Let every boy write this deep in his heart : that his is by birthright the citizenship of a worldwide empire ruled over by a just and gracious sovereign, who is as much his own sovereign as that of any other subject, white or black, in any part of the wide dominions over which the benign sway of His Imperial Majesty is borne.

Duties to 'Equals : Love.

Let us now see what duties we owe to our equals. In the first place comes love. This love must manifest itself in word, thought and deed. The power of words is very great. Your speech makes friends or enemies of others. It is, at the same time, the test

of your own good breeding. Out of the abundance of the heart the mouth speaketh. Your words show whether your heart goes out to the other man or not. Now, you want others to love you, to treat you kindly, to speak to you gently. Your behaviour towards them must then be marked by the same characteristics.

Loving thoughts are equally due from you to all your neighbours. Sometimes you believe that merely thinking kindly is of no use, unless you can in action help the man in trouble. This is not correct. Even if you cannot give material help, you always comfort your neighbour by making him feel that he has your sympathy. We are not beasts; and even beasts are able to feel and to reciprocate loving thoughts. The sheep know the shepherd as much as the shepherd knows the sheep. If you love the dog, the dog loves you in turn, even more strongly. Love is the great bond that knits us together, in the family, in the community. Kind thoughts are the balm that heal up the sores of anger, harshness, disappointment and cruelty. Further, if you do not entertain kind thoughts you cannot do kind deeds; every action is induced by some motive in the mind. If you do not love your neighbour in your mind, can you act kindly towards him?

The outward action, of course, is most patent. As a tree is judged by its fruits so is a man judged by his actions. You have learnt in the general portion that you receive many benefits from others; to return them, you have been told is your duty.

Now, when you are told that love is due to your equals, it does not mean that you are not to love your

superiors and inferiors. Love is due to all, in a general way. To your superiors, it is mingled with respect, with the desire to obey; towards your inferiors with compassion, with the desire to help. But love pure and simple, unmixed with any other feeling, love on equal terms cannot exist between superiors and inferiors. The sense of equality strengthens mutual affection. It is at the root of all genuine friendship. For instance, you do love your masters; but you approach them, if they are really great, with awe and reverence. You love your dog, and treat it very kindly. But your friend, your school-fellow is the participator in all your joys and sorrows, the sharer of your hopes and fears. Between him and you there is no reserve of any kind.

Hospitality

One special way in which you manifest your love to others is being hospitable to them. But hospitality is a duty to be discharged not only to friends whom we love, but to all human beings. It is a sacred duty. An Upanishad says: "Treat thy guest as God." Hospitality consists in receiving a stranger with good will and courtesy, in satisfying his bodily wants, in seeing that no harm or injury is done to him while under your roof, in securing his comfort in all possible ways, and in making him feel as happy and safe as if he were in his own home. Even sworn enemies often show hospitality to one another.

Scott in his *Lady of the Lake* has described most beautifully the hospitality shown by one enemy to another. We there find two deadly enemies eating of the same mountain fare, sleeping in the same simple hut, and talking the whole night like the

best of friends. They are, in fact, the leaders of the contending parties, and yet, as long as they stand in the relation of host and guest, neither will take undue advantage of the other. Nay, the host shows his guest the way and guides him safe to the very borders of his own territory. He will break his plighted word neither for his own sake nor for the sake of his cause. Only on reaching the common boundary is their deadly strife renewed: for holy is the word of the host; sacred the life of the guest.

How few are the men in the world who sternly shut their doors against the houseless stranger! But many will show no kindness to those who differ from them in race, or religion or other respects. Especially is this the case with religious bigots. They forget that those who embrace different faiths are also the children of the same God. Thus you read that Moses, the Manu of the Israelites, one evening sat, as was his wont, looking forth for the coming of any stranger who might stand in need of his hospitality. And a stranger did turn up, an old man of four score years. The prophet welcomed him, and bade him prepare himself for supper. The guest, however, performed no ablutions, nor did he worship God and invoke a blessing on the food when it was set before him—but quietly fell to eat. Thereupon Moses questioned sternly why the stranger did not worship God. The latter said that he worshipped only the fire and recognized no other God. Moses regarded this as a transgression of God's commandment that man should worship Him alone, and got so enraged that he thrust the stranger out of the tent; the latter's entreaties were of no avail and he was driven out and left shivering in the

cold. Thereupon we are told that God called Moses and asked him what he had done. "The man is a sinner," replied Moses, "he will not worship Thee. Such a man deserves no kindness." But God reproved Moses and said: "Have I not suffered him all these four score years to live in that way? Can you not suffer him for one night." And Moses repented, and went out, and sought the stranger and brought him in.

What a precious lesson that! How many so-called righteous men and women are ready to fly at each other's throats in the name of religion, forgetting that God is the Father of all? But the truly hospitable man finds his brother in every human being.

Co-operation

This is a duty from the performance of which both we and others are benefited. You have already learnt how man is an indivisible part of a great whole and how he has to take his happiness or misery along with others. You are an individual member of a family; as long as you receive a share of the common gains, you must contribute your own share of work also. On the need of co-operation, therefore, we need not dwell long.

The method of co-operation you must, however, clearly realise. Now, all of us cannot aim, and should not aim, at doing the same kind of thing. The wants of each individual, much more than of all the individuals that make up the community, are so many and varied that they cannot be all procured unless each man exerts himself in his own way in the doing of those things for which he is best fitted. Even when there

is a certain definite object to be achieved, several men may be needed, each one to achieve a part. Thus, suppose a tiger steals into a village one night and carries off a sheep or a calf; and he repeats his exploit on successive nights, so that the villagers determine to get rid of him in the common interests of all. How do they go about the business? You know two or three clever men are first sent to trace the tiger's footsteps to his place of hiding if possible. When his whereabouts are known several men join to hunt him. Some lay the trap and others beat the drum and drive him in; only one or two actually shoot at him. But all have the common benefit of slaying him. So co-operation means the rendering of mutual aid by many, each reaping the full benefit of their joint activity.

What prevents men from co-operating for mutual benefit? It is distrust of one another, and, in a few cases, jealousy that one is likely to be more benefited than the rest. But unless we get over such distrust and jealousy not only can we not develop our material resources, but our character can never be raised. It is by being thrown in together, by sharing one another's trials and difficulties, that our knowledge grows and our sympathies widen; that we are able to face life's struggle with heroism and cheerfulness.

Duties to Inferiors : Sympathy

In dealing with inferiors our watchword must be sympathy. A good boy never ill-treats his servants. It is shameful to do so. It is abusing the position of superiority in which God has placed him. Now sympathy, like love, has to be shewn in thought, word, and deed. When you make your servant do

any work you must be sure that the task is within the powers of the servant, and in keeping with his own status; for he, too, has his status. He is as much a man as you are. He possesses very much the same feelings as you possess, though he may not have the means to gratify them to the same extent as you have. Again, when the inferior is in trouble of body or of mind, you must feel for him, and not insist on his rendering you service despite such trouble.

Your words must be exceedingly kind. They must never wound his feelings of self-respect, of justice. For, though he may not retaliate openly, yet his heart smarts under the pain, and is weaned away from you.

Much less in your actions should you ever injure those who are inferior to you. Their happiness is a matter of sacred trust in your hands. To a kind master servants are loyal unto death. It is so very easy for you to win their lasting affection, if you only care to do so.

The rule of sympathy in thought, word and deed applies to your relations not only with servants, but with all those who occupy any lower status, to official subordinates, to the rising generation. These latter occupy a position of inferiority only temporarily and your dealings with them must therefore be exceedingly courteous.

Now, why is a master cruel to his servant, or a senior hard upon his junior? It may be due to lack of sympathy or lack of self-reliance. Some people foolishly think that frowning is the best way of making subordinates work. If it is only in external

appearance they are harsh, it is a trivial matter. Others, however, are by nature cowards, and a coward is always a bully. The slave is always a tyrant. A brave man fears not those above, nor teases those below him. The weak man suspects those around him ; he does not trust them, and therefore is unsympathetic and hard.

The Protection of the Weak

The protection of the weak is, perhaps, the most sacred of the duties we owe to others. It is that which makes us truly human, and helps to develop all our higher and nobler faculties of action. We must regard our strength and possessions, whether physical or mental, whether of wealth or influence, as entrusted to us for being utilised properly. If you so regard you are a noble fellow.

A lower reason why we should protect the weak is that the latter also contribute to our well-being and happiness, and if we do not look to their safety our own interests will suffer. Secondly, we look to those above us for help ; but if we are not prepared to help those below, how do we deserve to be helped by those above? In the last resort we all pray to God to bless us and to relieve us of our sufferings. Should we not then mitigate, as far as lies in our power, the sufferings of those who are weaker than we are? As Shakespeare says, "We all do pray for mercy, and that same prayer doth teach us all to render the deeds of mercy."

In fact, the very test of strength lies not in your ability to oppress the weak, but in your power to protect them. When any one goes and tells you, "I seek refuge in you ; shelter me from my enemies,"

what will you do? Will you deliver him to his foes? or yourself pounce upon him? Is that the way of showing your strength?

Great men in every nation have been many who would rather die than surrender a fugitive. His person is sacred. No vow is holier than the word of troth plighted him. When Yudhishtira was about to enter the kingdom of the gods, he found a filthy dog crouching under his feet, begging his protection. But there was no room in heaven for a dog; and the king was asked to ascend leaving the dog behind. But bravely'spake he: "I will not desert a follower however base he may be. If my dog cannot go with me I am ready to give up heaven itself." The dog vanished, and in its place stood the god of justice and righteousness and blessed the king for his devotion to duty.

You find similarly Sri Ramachandra declaring to Sugriva: "Vibhishana is welcome, though he be the brother of the enemy. Whoever takes refuge in me, be it Vibhishana or Ravana himself, him I do not cast off."

Of another great royal sage named Sibi we read that one day gods Indra and Agni wanted to test the sage's spirit of compassion. Accordingly, Agni took the form of a bird and Indra that of a bird-catcher. The bird rushed up with fluttering wings, crying piteously, and fell at the feet of the hermit, who lifted the bird and gave it a ready asylum, saying "Fear not." In a moment the hunter came rushing bow in hand; but the sage commanded him to stop. "This bird is mine, you shall not slay it. I have promised it protection, no harm shall befall it while I

live." The hunter laughed scornfully, "Aye, very compassionate you are! I have been starving these several days; I am dying with hunger; and just as I get my prey you snatch it from my hands. Is the bird's life more precious than a human being's?" "Nay," replied the sage, "you shall not starve. You shall have of my body flesh equal to the weight of the bird." So saying he took the bow-stick, attached two plates to it and so prepared the scales, and, placing the bird in one pan, he cut away from his own body a piece of flesh and threw it into the other. Limb after limb went into the pan, and yet the bird weighed more. At last the sage thrust himself completely; and lo! the scales weighed equal. Gladly the sage told the hunter to accept him in lieu of the bird. But behold! the bird is gone. In place of the hunter stands Indra, the ruler of the gods, who bids the sage enter heaven for he has won it by his compassion.

Kindness to Animals

The last example shows you strikingly how great men feel compassionate towards all living beings. Cruelty to animals is one of the worst forms in which we abuse our superior strength. A boy must never delight in cruelty in any form. Such delight shows him to be a beast.

It is through thoughtlessness that most boys ill-treat lower creatures. They do not think of the pain they cause to the poor sufferers. Children have generally kind hearts and they do not wantonly take pleasure in inflicting pain on others. If they are therefore made to see what they are really doing, they would desist from cruelty. The instant killing of an animal is sometimes not so cruel as the slow

tormenting of it ; though even the former should be avoided as far as possible. The carnivorous desire in men is a relic of their brute nature, and must, if possible, be overcome. But absolutely unjustifiable is the purposeless tormenting of birds and other animals in which wicked and thoughtless boys often indulge. A kind nature is loath to injure even plant-life, though the plant has not organs to feel pain. The great Bhishma declares *ahimsa*—non-infliction of pain—as the highest of duties.

CHAPTER III

SELF-REGARDING VIRTUES

You have already learnt the difference between a duty and a virtue. The former term applies to the physical act ; the latter to the mental disposition. Duties make up external conduct, virtues internal character. Now, one may do one's duty even though one may not like it. Does not fear of punishment very often induce boys to do their work ? Now, let us take some typical examples. One boy loves his teacher, and his work. Another loves neither the one nor the other, but wants to secure a pass and then an employment, and therefore ~~fears~~ learns his lesson, however unpleasant it may be. A third boy, quite like the second, dislikes the teacher as well as the work ; he does not care even to get an employment ; but fears he will be punished if he stays at home, and therefore goes to school and learns the lessons to avoid the unpleasant consequences that may result from his

not learning. Now all the three boys do their duties—but each is prompted by a different motive. The first does it out of love; the second through hope of reward; the third through fear of punishment. Which of these three possesses a good character, you can easily judge. Virtue then denotes the development of your higher nature. Now, it is not enough for you to do your duties through hope of reward or fear of punishment. You must gradually learn to love what is right. Your mind must, without an effort, get into the habit of loving what is good and noble. For one thing, unless you love what is right, it will not be easy for you to do what is right. You succeed in any undertaking only when your heart is in it. Others are affected by your conduct, yourself by your character. A virtuous character helps you to do the right cheerfully and easily; it is the test of how far you have subdued your lower and developed your higher nature. A man who delights in the contemplation of high and pure thoughts is not easily overcome by temptation to do wrong. The more he loves what is good, the less hold has evil upon him.

• Justice

Morality is based on the sense of justice. Everywhere in nature, as we have seen, is law and order. And in all our actions, in all our thoughts and feelings we conform almost unconsciously to some rule or other; and each rule of thought and conduct is ultimately based upon the desire to be just.

Nothing exasperates us more than the feeling that we do not receive our due at the hands of others, that others treat us with injustice. However much

injustice may triumph temporarily, we yet feel convinced that it shall come to grief sooner or later. The righteous, on the other hand, whatever hardships may befall them for the time being, are, we feel equally sure, bound to triumph in the long run.

The triumph of virtue is, in fact, absolutely assured. On that conviction is all law and order in society based. We feel that that is the divine law. The unrighteous,—such is the will of Providence,—go on waxing in their iniquity for some time, till Heaven's wrath is moved; and dreadful is the punishment that overtakes them then.

All our ancient books tell the same story—how vice, in spite of all its seeming power, is crushed. Hiranya, Ravana, Sisupala, Kamsa, Duryodhana, and countless others brought destruction upon themselves, for they set themselves against the great wheel of justice. The whole of the Mahabharatha centres on that one theme—the final conquest of righteousness.

Civilisation is nothing but the recognition of the principle that Right is higher than Might. All good government enforces justice upon us by punishing the wicked. Justice is one of the highest attributes of the Deity; and a king as the stern upholder of justice is God's vicegerent on earth.

We want others to be just to us; and we must, therefore, be just to others necessarily. Blessed is the man in whose mind sits justice enthroned. The sense of justice is the parent of truthfulness; and the whole universe is built on justice and truth.

Truthfulness

To speak the truth is a duty which we must never swerve from; to contemplate it always, and to love it

with all our hearts is a virtue which we must try to acquire.

Now what is meant by truth? Let us take an example. You produce an exercise as your own. If it was done by anybody else, then in trying to pass it off as yours you are practising deception. You may say nothing in words. But your action is against the truth. By truth, then, is meant the reality of things—their exact, actual relation to yourself or to anybody about whom you are speaking. Suppose a pen or pencil is found dropped in the class-room, and each of two boys claims it. Now, in truth or reality it can belong to only one of them; so the other is speaking an untruth; for his relation to the thing is not that of the owner.

But in his own mind does not the boy know who the real owner is? How can he think an untruth in his mind? Can he think that something is his which is not really his own? Mostly, therefore, when a boy speaks an untruth, he is himself conscious of it; but his lower nature, his covetous desire gets the upper hand and leads him to speak a falsehood. This is the simplest example of violation of truth. Now, the greatest enemy of truthfulness is selfishness. When we intensely desire to possess a thing we often do not care by what means we get hold of it.

Most people wish to be truthful and do not generally tell lies. But when they are sorely tried; while in the midst of great difficulties, their minds, as it were, give way; and they yield to the temptation. It requires great strength of mind to say, "Untruth I will not utter whatever may befall."

You must all have read of Harischandra. His name is synonymous with highest truthfulness. From the position of a king he was reduced to that of a *chandala*, an executioner. His throne was taken away; he was deprived of all his property; his wife and son were sold as slaves, and he himself willingly became a slave—but one lie he would not speak. Only one lie and he would get back his kingdom and all happiness! But unswerving was his allegiance to Truth. He would not speak a lie. Greater trials he then had to face. His beloved son was turned into a corpse and laid on the funeral pyre. Would he not tell a lie to save his son at least? “No!” burst forth the indignant reply. But the tempter was not baffled. One dearer yet there was—Harischandra’s wife. She was produced as a murderess—doomed to death! What would the executioner now do? Would he do his duty and cut off her head? Might he not tell one lie, one falsehood? That was all he was asked to do, and he would regain everything, even his son. The heroic heart staggered; but it could not be overcome. The tears were dried; down came the resolute sword! On the altar of Truth he laid all—and behold! the tempter was vanquished! The triumph of Truth was complete. Like Harischandra, then, *we must hate untruth—whatever may happen.*

Yudhishtira, the eldest of the five Pandava brothers, was a very virtuous man, but on one occasion he fell, and had to pay dearly. He equivocated, and in consequence had to suffer all the horrid sights of Hell.

Now, equivocation is worse than a lie. It consists in saying something which has two meanings with a view to mislead. It is a seeming truth, but in reality a lie. God is the great searcher of all hearts; and, though we may justify ourselves in the eyes of men, we cannot screen our hearts from the eye of God.

One form of truthfulness consists in keeping our word. A promise is holy, and should not be broken, however much we may be tempted to do so. Temptations come very often in strange disguises, sometimes as conflicting duties. But the strong mind yields not. Thus Bhishma was more than once tempted to ascend the throne, and to marry and to beget heirs. He was commanded to do so by his mother, whose words he ought to obey. But he firmly replied, "The fire may cease to burn, the sun may cease to shine. But I break not my word."

It is sometimes said that to save the life of another a lie may be uttered. This is not a general rule. When your love for others has really become great you will be able to decide whether you are to speak the truth whatever may happen, or whether you are to save another even at the risk of telling a lie and so committing a sin. At present you have just to bear in mind the text, "No virtue is higher than truth." Truth is the highest attribute of God! On Truth the whole universe is built. As we read in the Veda, "By truth the winds of heaven blow, and the sun shines. Truth is excellent; on it depends everything; wherefore truth is said to be most exalted."

Devotion to Duty

Another virtue of great importance is devotion to duty. You cannot claim much credit for doing your

duty through external compulsion. If a thief is bound hand and foot, he certainly cannot steal; but is he virtuous on that account? A really good man is he who, having full opportunities to do evil, yet refrains from doing evil.

You have already learnt that the world is full of temptations. Very often, also, one duty may conflict with another, and it becomes very difficult to decide which should be done. The weak man is ready to take advantage of such conflict to do what is perhaps pleasurable. It was, for instance, the duty of Dasaratha to have kept his word to his wife Kaikeyi, but he owed a duty to his son Sri Rama also, to give him his due share of the kingdom. Why did not Dasaratha choose to do the latter? Again, it was easy for Bhishma to have got married when bade to do so by his step-mother. It was for her sake, and for the sake of her offspring that he relinquished the throne. Why did he not accept it when she offered it back to him? You see in all these cases how temptations came in the form of counter-duties and yet these great men were not misled.

In the case of Sri Rama again, you know how much pressure was brought to bear upon him by Bharatha and the citizens to return to Ayodhya after the death of Dasaratha. It was in the interests of Bharatha that Rama was exiled to the forest. When the former offered the kingdom back to the latter, why should the latter not accept it? Was it not his duty to protect his subjects? But you know all the arguments of Jabali and all the entreaties of Bharata proved powerless. They were met by the reply, "Rama speaks one word and only one. In the forest, I have promised to live for fourteen years, and live I will."

Dharma or duty was, in fact, the watchword of people in ancient India; and all over the world how many noble lives have been sacrificed in the cause of duty. You have, perhaps, read the well-known line, "The path of duty leads but to the grave," and how Wolfe in his own person exemplified the truth of it. Nelson, on the eve of the great battle of Trafalgar, chose for his motto, "England expects every man to do his duty"; and in carrying it out sacrificed his own life.

- Devotion to duty may be exemplified even in small actions. You need not be a hero and do great deeds. In learning your lessons, in loving your parents and teachers, in helping your brothers and sisters, you can prove your devotion to duty as much as in fighting out the enemies of the land. Virtue, as has been already pointed out, does not consist in the external splendour of the act, but in the internal sincerity of the motive. You have, perhaps, read of the story of Dharmavyadha in the Mahabharata. A young brahmana wanted to get spiritual realisation; his head was turned with some silly texts. So he told his old parents that he had nothing to do with them and went to a forest and engaged in penance. After some time, on the tree under which he was seated there was perched a crow which excreted on him. He grew angry and looked fiercely at it, and it fell down dead. The man now thought that he had become very great, and went out as a *sanyasin* into a neighbouring town. He sought food at a certain home; but the lady of the house, who was a great *pativrata*, was waiting on her husband and did not hurry to give *bhiksha* to the *sanyasin*. The latter thereupon got enraged, and looked fiercely at her for so slighting him; but

she calmly replied, "Look here; I am no crow! You cannot burn me with your anger!" The man was surprised at her powers and begged her to tell him how she knew that. She replied, "Go to the butcher Dharmavyadha; he will teach you true *dharma*." And the brahmana sought out the butcher. The latter was very busy in doing his day's work; and the brahmana was left puzzled how a butcher could be at all spiritually great. Dharmavyadha said nothing; and after the work in the shop was over, he took the brahmana home with him where the butcher's old parents were awaiting his arrival. To them he gave his most loving attention; looked to all their wants, and served them meekly. This was an object-lesson to the proud brahmana. Dharmavyadha then said to him, "All acts are indifferent, my friend. Whatever comes to you as duty, that you ought to do. Doing it as duty you are not affected by its consequences. Through doing your *dharma* alone can you elevate yourself. Forsaking your helpless parents, neglecting your duty to them, how can you attain to knowledge of Brahman? Go back, and wait on them with devotion as long as they live. Come to me, when they have ceased to be, and I shall teach you Brahman! As for the lady who directed you hither, her first duty was to her husband; your wrath could not affect her; through her devotion to her lord she has attained to the highest wisdom." Blessed, indeed, are they who love their duty and will not give it up whatever may happen. We read in an ancient book "That attribute which all Aryas exalt is *Dharma*, and that which all condemn *Adharma*."

Self-respect

You have already seen that duties may be in relation to yourself or to others. Virtue also may be similarly either self-regarding or altruistic. The most important of self-regarding virtues is self-respect or *mana*. Only if you possess this virtue are you truly human.

You often see men putting on the appearance of being very poor and going about asking others to help them. The question with regard to them is whether they have helped themselves—whether they have done all that was possible for them to do to keep themselves aright. Now, a man of self-respect disdains to seek help from others. We have known of cases where a man would rather starve himself than go to others for help. On the other hand, a man who depends on others for everything is no good. He shirks his work, grows lazy, and has no sense of responsibility. Such a man is a drag on society. How can he expect to be treated with respect by others, when he has no respect for himself?

In the great battle of life he alone succeeds who is self-reliant and undaunted. Courage, perseverance, cheerfulness—almost all virtues are founded on self-respect; for your entire character and conduct depend in the first place on your estimate of yourself. Three-fourths of the misery in this world—if not all—has its origin in our not knowing our real nature, in our being overcome by transient joys and griefs. We are all children of God; we can aspire to no greater honour, to no truer bliss than falls to God's children on earth. No title is more dignified than that of man. We are each of us a spirit which nothing can

destroy—"which weapons cannot cleave, which fire cannot burn, nor the waters drown, nor the winds dry up." In each of us is a ray of the Supreme Spirit, teaches us the Bhagavad-gita. 'Man was made in the image of God,' says the Holy Bible. All religions teach that the soul is immortal. He that has realised this fears not on any account. Through fear of him, on the other hand, says the Veda, "the wind blows; through fear the sun rises, Agni and Indra are afraid of him; and through fear of him, Death runs at a distance like a *panchama*." Each man is thus really deathless; grief and pain touch not God's children. It is through ignorance of our real nature we are despondent.

As all other virtues spring from self-respect, so all other vices flow from self-degradation. Traitors and cowards have never fared well in the history of the world. To a brave enemy, to a vanquished hero, greater regard is shown than to a cowardly ally. Greece was a great country as long as her sons possessed self-respect. When that was lost, she easily fell a prey first to Rome, then to Turkey. The cause is given forcibly by the poet Byron when he says:—

"Yes, self-abasement paved the way .

To villain bonds and despot sway."

The same may be said to have come upon us in India. And what rule applies to a nation applies to each individual. How can anyone really progress who has no trust in himself? Others can never make us great; the more help we get from others the more weak we become; the less qualified to strive and to triumph; for no progress is ever made, nor success

achieved without serious struggle. Therefore, says the poet :—

“ In the world’s broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle !
Be a hero in the strife ! ”

And how can any one be a hero who has no self-respect ?

Non-submission to the enemy has been a characteristic with men of great self-respect. They would rather die than surrender to their foes. A true hero dreads not death more than he dreads bondage and chains.

Every virtue, if carried to an extreme point, degenerates into vice. Thus self-respect in an excessive measure tends to become conceit or vanity. Humility is not inconsistent with self-respect, and that is what every young man must try to acquire. The Pandava brothers were celebrated for their meekness and humility as well as for their heroism and self-respect. He that is lacking in self-respect is not true to himself. Can he be true to others ? That is why Shakespeare says

“ To thine own self be true,
And it must follow as the night the day.
Thou canst not then be false to any man.”

Courage

“ Cowards die many times before their deaths. The valiant never taste of death but once.” And the valiant, when they do taste of death, find it not bitter at all. Surely, no man deserves to make himself miserable through imaginary evils ; and yet that is just how most of the suffering in the world crops up.

The most decisive battles of the world have been won not through numbers, not through superior strength, but through courage and tact. How was the field of Plassey won? Why did Suraj-ud-daulah, in spite of his bigger army, run away from the field of battle? You have already been told of the Knight in Sir Walter Scott's *Lady of the Lake* who said to the vast array of his enemies:—

“Come one, come all, this rock shall fly
From its firm base as soon as I.”

The Mahabharata bristles with tales of valour; but none, perhaps, is more stirring than the heroism of Abhimanyu, the sixteen-year-old son of Arjuna who swept back the tide of war that threatened to overwhelm the Pandava forces and carry off Yudhisthira as prisoner of war, while the mighty Arjuna was busy far away, ignorant of what turn events were taking.

Now, what was the factor in all these heroes that made them so fearless? Surely it was not superiority of physical strength. Clive, for instance, did not possess even a healthy constitution, not to say strong. Abhimanyu was a mere child when compared with the mighty combatants whom he vanquished. Really the strength lay in the mind, not in the body. That is how it became a great virtue. The sight of danger does not in a heroic bosom raise any feeling of fear, but rather a feeling of joy. To a brave man “danger’s self is lure alone”; it gives him the longed-for external opportunity to prove his own mettle. Courage and fear are both feelings of the mind raised by surrounding circumstances and show in what relation we place ourselves to those circumstances; they are the test of the mind’s strength. Thus it is that a physically weak

man is often brave, while a physically strong man is not infrequently a coward.

Now, courage and heroism are qualities that manifest themselves not on battle-fields alone, for the simple reason that it is not only in battle-fields that we meet with danger and difficulties. Perhaps only great and stirring deeds appeal to the minds of some boys and men; but if you would think deeply and consider how, in the humblest walks of life, people combat pain and suffering and overcome great temptations to do evil, you will readily admit that there are many courageous men and women—aye, boys and girls,—of whom the world hears nothing. Fancy with what resolute heroism a fond mother nurses a sickly child day and night for weeks and months together. How many poor good children toil ceaselessly to minister to the wants of their old parents? Surely these are not less heroic than those who shed their blood on the field of battle.

In fact, there are two kinds of strength in the world—the active and the passive. The former does great deeds and is quite visible. The latter is not so patent; but it is none the less great; it endures patiently the burden of the world, and is proof against all the whirling passions of the hour that would fain shake it. The tempest that tears up huge trees by the roots, overturns the roofs of houses and upsets the ships on the sea, may be taken as an example of the former kind of force—terrible in its power of destruction, only too dreadfully perceptible in its effects. But the mighty rock that bears the blast of heaven unmoved and firm, on which the hurricane leaves no trace, which stands unalterably the same through sunshine

and rain—how much greater should be its strength. Even in these two ways may men exhibit their greatness. The irresistible power of action should by no means be considered greater than the indomitable power of endurance. The heroes that bear cheerfully the woes of life, that have controlled the raging passions of the breast, are even greater than those that have vanquished external foes.

Consider for a moment which is the harder task—to vanquish external or internal foes. The internal enemies are those who are born with you—your passions, your lust, anger, covetousness, vanity, envy, the ministers of your selfishness. You can reach your outside enemies with weapons made of steel, but can you so reach those within yourself? Ravana, you know, was a great hero. He had conquered the three worlds. But he was a slave to his passion. He could not control his lustful desire for Sita. That was the cause of his fall. He, indeed, is a hero therefore who is possessed of self-control. Rama's youngest brother was called Satrugna—the slayer of his foes; for he had achieved a victory greater than that of Sri Rama over the giant hosts; he had conquered, says Valmiki, the eternal foes within.

Courage is an element that enters greatly into truthfulness. A brave man disdains to tell a lie; he is not afraid of the consequences of truth-speaking. A coward, on the other hand, is afraid of truth; he dare not think of it even in his own mind.

Patience

Patience is even more of a passive virtue than courage. You know the proverb 'Haste makes

waste.' A hasty man can never find out the truth of things; he looks only at the surface; he is easily carried away by the appearance of things. When he makes a mistake, he naturally feels for it afterwards; but he cannot undo the consequences of his hasty conduct.

Whoever wants to lead a higher life must cultivate patience. He must possess an open mind; and be slow to arrive at conclusions. The patient man resolutely declines to be guided by what is immediate, near at hand. In thought, he declines to form his judgments from the external appearance of things; in action he declines to be led away by the pains and pleasures of the moment. Therefore, when joys come he is not elated; when sorrows befall he does not lose heart; these are just the two marked characteristics of a great man.

The names of those who patiently and meekly bore the persecution of others are innumerable. What had Sri Rama done to be exiled into the forest? How meekly did Sita bear all the cruelties inflicted upon her by Ravana? How did Harischandra face the terrible trials that were inflicted upon him? Finally, did not Yudhistira silently endure all the wrongs committed by Duryodhana, and strive to the very last to avoid war? There is a proverb in Tamil which means that the patient man will rule the world. It is perfectly true. At any rate, no impatient man ever achieved anything great in life. When you take things patiently, look at difficulties calmly in the face, half their power to overwhelm you is gone. Patience is the greatest ally of courage. He that possesses these two virtues need never despair of success.

Perseverance

Perseverance is an active virtue, and is the twin-brother of patience. Life is one of ceaseless toil; we are ever aspiring after true and lasting happiness. God in his wisdom decrees that we shall obtain nothing for which we do not strive. All progress is through struggle. That is the Law. The child must fall on its knees many times, before its legs get sufficiently stiff to bear the weight of its body. As you grow older your tasks become harder. Can you ever get strong physically if you were always carried in somebody's arms? If now the same lessons are set for you which you learnt in the lower classes, can you make any progress? Nay, will you take any interest at all in your work? All true progress is gradual, and is great according to the difficulty overcome. But how are we to overcome difficulties? Is it by avoiding them? If your lesson be hard to learn do you get over it by thrusting it aside?

There is no doubt that every one wishes to become great and good and powerful and happy. Every man or woman setting out on life's journey feels no doubt that he or she will reach the goal. But the sight of the first hill they have to climb unnerves most hearts. Now, by simply wishing can you reach the top of the mountain?

You have perhaps read of the story of Visvamitra's penance. Visvamitra was a Kshatriya; he was a king. He found, however, that a king's temporal power was no match to a Brahmana's spiritual strength. He, therefore, aspired to become a Brahmana. And how did he aspire? By loudly reviling

all Brahmanas and spirituality? By declaring that all men were equal and he was as good as the best of Brahmanas? No; he did not say any such thing, because to him the superiority of Vasishtha was a patent fact; because by a Brahmana he understood not one born of some particular class, but one possessing the knowledge of Brahman. So Visvamitra wanted to raise himself up and acquire *Brahmanhood*, just as you try to get worldly knowledge and worldly power. To this end the king made terrible penance; he practised steadily self-control; he tried to conquer all his base desires, and to get into communion with the spirit. By his own untiring exertions, therefore, he acquired resplendent power: he became a royal sage. But he was not satisfied. Higher yet he wished to reach. But dreadful temptations came in the way. He was led to interfere in other's spiritual progress—to help them before he had himself reached the final goal—through vanity. And dearly he had to pay. His protegee was raised to heaven, but his own strength was expended. Undaunted Visvamitra engaged himself in fresh austerities; and as he was rapidly rising, another temptation came in the way; Menaka, a nymph of *Swarga*, was despatched to test him and see if he had really conquered his passion. Visvamitra fell a victim—through *kama*, lust, he lost his spirituality. But even through his fall he grew strong; so that when next time another nymph, Rambha, tempted him, he yielded not. But he gave vent to his anger, and cursed her; and lo! through anger he again lost his *tâpas*. Unshaken yet in his resolve, the mighty king, after one more test which he stood bravely, finally so thoroughly controlled himself, so

restrained the senses and the mind that he attained to the highest knowledge, to spiritual realisation and bliss. And Brahma himself came, and all the gods and sages, including Vasishtha, and hailed him as Brahmarshi.

Thus it is always in the world. Temptations are merely appeals to desires that lurk sometimes unnoticed by ourselves within our hearts, but manifest themselves when the means are at hand for their gratification. As Shakespeare puts it :

“ How oft the sight of means to do ill deeds
Makes ill deeds done ! ”

But, though Visvamitra fell more than once, he yet triumphed—and how ? Through perseverance. His example teaches us that there is nothing, indeed, that is impossible of attainment. Only

If at first you don't succeed
Try, try again !

Temperance

We have already studied temperance as a duty we owe to ourselves. We have seen what evil consequences follow from habits of intemperance.

It is well for you to understand that the food and drink you take affect the mind's activity greatly. Certain kinds of food taken in proper measure make you intelligent and intellectually vigorous, other kinds of food make you dull, cruel and selfish ; or, what is worse, giddy and unfit for any work.

“ Oh ! that men should put an enemy into their mouths
To steal away their brains ! ”

Intemperate habits cannot indeed be too severely condemned.

Now it is not enough that in external conduct we avoid excesses ; temperance must be ingrained in the mind ; it must become part and parcel of your character. Then alone can you in external conduct be absolutely free from the perils of excess. It is not always possible to go deeply into all the consequences that would result from any particular piece of conduct ; the surest safeguard is to possess the inestimable virtue of temperance. Temperance relates not only to eating and drinking and other acts of self-gratification. It affects the entire activity of the mind. It breeds patience, calmness, and charity. Now, an intemperate man is impatient and hasty ; he cannot judge of others benevolently. How can such a man gain self-control, which is the great object of life. Whoever aims at developing his higher nature must be balanced in mind. " Balance is called *yoga*," says Sri Krishna. Therefore continues he : " Of him that eats too much is no *yoga*, nor of him that does not eat at all ; neither of him that sleeps too much, nor of him that is always awake. But of him who is temperate in food and diversion, whose exercise and rest are well proportioned, whose sleeping and waking are measured, *yoga* is easily attained." Conversely he whose mind is well balanced is characterised by well-proportioned conduct.

Your efforts must certainly be directed at first in regulating your external actions. That is why our elders lay great stress on *achara* or conduct. Sometimes we are disposed to think as trivial, several of the rules of discipline. They may not, indeed, seriously affect us externally ; but their influence in forming our character is very great. It is in early life, when

the limbs are growing, that drill-exercises are helpful; even so only in early life when the character is being formed are rules of discipline to be rigorously adhered to. And of all the virtues that go to make up a strong and noble character, none deserves more necessarily to be acquired when we are young, or is less possible of acquisition when we grow old, than temperance.

All great men have been characterised by this virtue, especially all good and pious men. As has been already pointed out, temperance is a condition necessary for true progress. We all wish to get into positions of authority, to exercise power, and to control others. But how can we ever hope to do so if over our own persons we have not learnt to exercise any authority, if we have not succeeded in controlling our own appetites and cravings?

Economy

Like temperance, Economy is both a duty and a virtue. In external conduct it consists in trying to turn out as much result with as little exertion as possible. In life's great struggle when the things we want to achieve are great and numerous, when our lifetime is short and our energies limited, we cannot be too careful that we do not waste away our powers.

Even when you are young and are only pupils, you have to learn how to apportion your time for each lesson and task. You have to learn how to adjust the means to the end. Your career, as a school-boy depends on how far you succeed in so apportioning. You must by now have learnt the meaning of the expression, 'economy of nature.' The idea must have

become well impressed upon you, especially in your Botany lessons, how nothing is wasted in nature, how each part of a plant, for instance, serves a definite purpose in the life and growth of the whole; a bud or a seed, how compactly it is built up! Or, take the instance of a shopkeeper who keeps a number of articles for sale. The first thing he has to look to is the arrangement of his wares on the basis of Economy of space without violating the Principle of Economy of time. In other words, he has to pack them up in as little room as possible, and yet be able to pick up whatever he wants at a wink.

Have you ever thought of applying this principle with regard to what you read? Are not all failures in examinations to be accounted for by the violation of this principle? An ideal student is he who stores up in his mind all that he reads, differentiates between the more important general principles and the less important special details, and assigns to each a proper and definite place in his intellect, arranges them on some definite plan, labels them, as it were, and is ready to pick up whatever he wants at a moment's notice. Such a student cannot fail in an examination.

The same rule applies to every craft in the world. The bungling workman wastes his time, his energy, his materials. When you grow older you will have to solve problems of great concern bearing on social happiness, political well-being, international harmony. Their successful solution will entirely depend on how far you are able to fit various parts together in making one well-ordered whole. You will then be dealing with questions of social economy, and political economy;

but the lessons have now to be learnt, the habit now formed of not throwing away one little bit of your possessions, of not wasting one moment of your time, the tendency of the mind now laid, whereby you will strive to find out a use for everything and a means to every end.

Do any of you know how Arjuna became a greater archer than any of his contemporaries? We are told that one night when he was a pupil, learning the science of archery, he was, along with others, taking his food, when the light suddenly went out. Then in the darkness his hand, through the power of habit, went up to his mouth, and he continued eating without waiting for the light. This set him thinking: and he said, "If the hand without the help of the eye can go up from the leaf to the mouth, why should it not from the quiver to the bow?" So, from that day he began to practice both day and night; the act of shooting became to him so mechanical and quick of performance that he was able to give his entire attention to the movements of his adversary. His was, therefore, a marvellous instance of economising attention. If you fritter away your energies in manifold directions, you accomplish great results in none.

Cheerfulness

There are some very serious men and women in this world who think that life is too earnest to afford leisure for lighter pastimes. A person of a grave disposition, as he is called, very often thinks that gravity consists in always putting on a melancholy face, and does not allow the faintest smile to cross his lips. This, however, is carrying things too far; and persons abso-

lutely conforming to the above description are luckily few. Certainly, most men, if not all, experience at one time or another the heavy strain of adversity; they then feel a depression of spirits which lasts for a longer or shorter period as the case may be. While in this condition a man naturally exclaims—

There is nothing in this world can make me joy,
Life is as tedious as a twice-told tale,
Vexing the dull ear of a drowsy man.

But this feeling of despondency can never be permanent in a healthy mind. We should not, indeed, look upon this world as one of unmixed evil. Life is worth living in spite of all the travails and tribulations that flesh is heir to. In fact, as Shakespeare says:

“There is a soul of goodness in things evil”
Would men observingly distil it out.”

Good and bad are mostly relative terms; that is, what is good for one man or at one time may not be good for another man, or at another time; and the same is the case with evil. Similarly, pleasure and pain lie not in external objects but in our own mind. As a poet says:

“The mind is its own place, and in itself
Can make a heaven of hell, or hell of heaven.”

Perhaps you wonder whether this is absolutely true. Can fire become cool to the touch whatever we may think of it, or sugar turn bitter by your thinking it to be wormwood? This is a very difficult question to decide in this form. But though we may not give an answer quite in the affirmative, yet this much is certain—that the fire even when it burns produces no feeling of pain unless your mind takes note of it; and that the sugar in spite of its sweetness gives no

pleasure to one who is fond of bitter things. It is a matter of common experience that when we are keenly watching an experiment, when the mind is wholly concentrated on some point, we may scald our fingers and yet not feel the pain till the experiment is over—that is, till the attention is drawn to it. We may, therefore, say without fear of contradiction that, though we may not altogether change the natural quality of things, yet their influence on us will entirely depend upon our own state of mind. In other words, we can, to a great measure, determine for ourselves to what extent the objects around us will cause us pleasure or pain.

There is thus great danger in taking a pessimistic view of things. You can make no progress whatever if you think that, after all, man's lot is but to mourn. It is a great privilege to be born a man; it behoves you to make the best of every opportunity to develop your powers to the highest degree. The philosophy of evil, on the other hand, can only breed despair, and stunt your growth. And even because the mind's power is great, constant thought of evil brings on evil consequences. Therefore is cheerfulness a great virtue. It endows us with strength to bear calmly the greatest calamities. The cheerful mind is ready to exclaim—

“Sweet are the uses of adversity”

and “Finds tongues in trees, books in the running brooks, sermons in stones, and good in everything.”

The Pandavas were cheerful even when they were exiles in the forest. Bishma was cheerful even when he lay on a bed of arrows. All great martyrs cheerfully faced persecution, for their minds were

convinced that God was with them and that though their bodies might be killed their souls could not be destroyed. Cheerfulness always results from courage, and courage from true conviction.

High Thinking

Thus man is mainly as he makes himself in mind. Wealth and position do not bring true happiness or true power. The intellect has always ruled the world.

"Minds are of celestial birth." Man's superiority consists in his intelligence. Truly,

"The rank is but the guinea stamp,
The man's the gold for a' that."

Now, how many of us honour the stamp and how few the real gold? And yet the gold is in each of us.

It will be an interesting question for you to discuss who have contributed more to the growth of civilisation—the great warriors or the great thinkers of the past. There is no doubt that the world is fast growing in knowledge.

Through the ages one increasing purpose runs,
And the thoughts of men are widened with the
process of the suns.

He, therefore, is the truly great man whose intellect is ready to grapple with high and serious problems. Now, as the body is built of the food we take, so is the mind built of the thoughts we constantly entertain. When several people, for instance, attend service in a magnificent church, one man's attention is drawn to the grandeur of the building, to the skill of the architect; another's to the grand swelling of the music of the organ; another's to the imposing array of the young and the old as they bend their knees in silent prayer; and yet another's to the inspiring words—though

familiar—that fall from the lips of the preacher. 'But many there may be also on whom neither the cathedral nor the organ, nor the assembly, nor the exhortation make any impression! And why not? Because their souls have not opened for high and serious thoughts to enter.

How blessed are they who live day and night in the presence of the Most High—in the contemplation of the Law and Order that pervades the whole universe—in the realization of the changeless Life that animates all changing forms; for such is the life lived by all great thinkers and poets and by all true lovers of God. It is high thinking that makes one noble. Thus the poet sings:—

“What is noble?—to inherit
Wealth, estate, and proud degree?—
There must be some other merit
Higher yet than these for me!—
Something greater far must enter
Into life's majestic span,
Fitted to create and centre
True nobility in man.

What is noble?—'tis the finer
• Portion of our mind and heart,
Linked to something still diviner
Than mere language can impart:

Ever prompting—ever seeing
Some improvement yet to plan;
To uplift our fellow being
And like man, to feel for man!”

Simplicity

Fondness of external show is rather a sign of weakness than of strength. The truly great desire not the props of grandeur and pomp; their manners are always simple.

In ancient India the greatest sovereigns lived a life of exceeding simplicity.* They were accessible to the poorest and humblest of their subjects. Simplicity is in no way inconsistent with true greatness; the former is in fact the very sign and index of the latter.

Perhaps you know the vernacular proverb: "an empty vessel makes the greatest noise." A truly fine object needs no ornament.

"To gild refined gold, to paint the lily

* * * * *

Is wasteful and ridiculous excess."

Therefore you must all aim at becoming great, not at seeming grand. Who, indeed, can aspire higher than to become like the great Duke of Wellington?—

"Our greatest, yet with least pretence.

Great in council and great in war,

Foremost captain of his time,

Rich in saving common-sense,

And, as the greatest only are,

In his simplicity sublime.

Purity

Purity is an ideal which we must constantly keep before us in thought, word and deed. Vice is loathsome because it is impure. Why should anybody indulge in vice of any kind? If you carefully scrutinize every form of vice, of which you hear or read, you will find it ultimately resolves itself into

* In this respect our beloved Emperor King George V is acting up to the noblest tradition of ancient India. His illustrious father King Edward, was no less celebrated for the simplicity of his manners than for the abiding goodness of his heart; wherefore he truly was he first gentleman in all Europe.

an undue longing for the immediate satisfaction of sensual desires and appetites. It is caused by some inordinate craving for sense-gratification. The longing becomes so intense that it seeks gratification by any means whatsoever. The senses by themselves are not bad ; the appetites of the body which we have in common with other animals are natural ; it is not necessary that we should kill them out. But we must keep them under control. The stronger the appetite, the more firmly should it be kept under curb. All vice is due to lack of such control. An excessive desire is never restrained by gratification. The more you satisfy it, the more inordinate becomes the craving. It is like attempting to quench your thirst by drinking salt water. A vicious man indulges in his vice—in thought, word and deed ; he knows it is evil, yet he would think of it ; he would talk of it ; he would do it too. The habit grows on him day by day, till he is completely enslaved. Repentance comes too late. But he who keeps himself rigorously pure, will have no cause to feel remorse in after-life. In the first place let the idea be indelibly carved upon your mind that you are ever in the presence of God, that your body is the temple of the Spirit—that you are not of the earth but of heaven ; that the body should be your slave, not your master ; should serve you, not control you. Keep the body by all means well, strong, healthy, and pure. Even because it is the temple of the Spirit, allow nothing unclean to come near it. Keep it in pure surroundings ; feed it with pure food ; clothe it in pure raiment. Our ancients attached great importance to external purity—for the progress is always from the outer to the inner.

At the same time that you keep yourself bodily pure, avoid the company of unclean friends ; for they will affect your body, as well as your speech and your mind. Now, it is through bad company that many of us contract vicious habits. At first the matter seems to be so trifling ; and yet trifles make or mar our destiny. One cannot be too scrupulous in being in pure and healthy surroundings. If you are to be very careful in selecting the locality in which you live, the house in which you are to reside, the room in which you are to sleep, how much more careful should you be in choosing the companion whose body will act upon your body, whose breath will contaminate your breath, whose mannerism you will unconsciously affect your speech, whose conduct will influence your conduct, whose whole nature and character will silently steal upon yours ?

Your next rule should be to be always pure in your speech. Very often thoughtless boys think and say "What if we say a bad thing ; we do not do it." Now, saying is half thinking ; and thinking is worse than doing. Speech is of divine origin. We must never abuse it. Sounds have more influence for good as well as for bad than you are aware of. So beware that you use in your speech good words, soft words, noble and pure words.

Indeed, all your thinking is through words. You are ever forming sentences in your mind ; what words you say out, even those words you think within. That is how we say a man is known by his speech. His manner of talk always indicates his mode of thought. "Manners are not idle, but the fruit of noble nature, and of loyal mind"—that is good manners. .

. Read, therefore, what is lofty, true and beautiful ; speak high and noble words. Surround yourself with pure, great and divine ideas. Your mind cannot then tend to impure thoughts ; and if ever any impious suggestion steals into it, you can easily crush it. Above all, seek refuge in the Fountain Source of all Life and Light ; sing His name—the Holiest of all Holy Names—and impure ideas will vanish like mists before the rising sun.

The great Bhishma, after detailing all the several duties and virtues in the world, gives as the highest of all, the rapturous singing out of the many names of the Deity ; for thereby doth man render himself pure in thought and word and deed ; thereby doth he drink at the Fountain of Holiness ; and so qualify himself to go through life's ordeal untouched by gross desires—to bear himself above all surging passions, even “ like a lotus leaf in the waters.”

CHAPTER IV

THE HIGHER VIRTUES

Till now we have been considering those virtues or dispositions of the mind which would enable us to be strong and healthy, to lead useful and successful lives. But, as we have already seen, man's activity lies greatly with and for others ; his most important duties are in relation to those in whose midst he is placed. What shall be his motive in discharging his obligations to others ? Shall he work for them because he is forced to do so by external circumstances or by considerations of self-interest ? Or shall he work

because so working is in keeping with the promptings of his own nature, because he loves to work for others? The answer is to be found in the stage of development occupied by each individual.* As we endeavour to rise out of the narrow limits of our animal nature, we embrace within the sphere of our attachment more and more of our surroundings. A man born in the world is like a stone thrown into the middle of a lake. In the latter instance you know how the stone strikes the water and sinks, starts up a little circle, which goes on expanding itself wider and wider until its circumference coincides with the full surface of the lake. Even so does man's heart starting with himself go on expanding its circumference until it embraces the whole universe within its reach, until man and God do meet!

Family Love

First then in this expansion of the self come naturally those of whom and with whom we are born, and those with whom we live. The family is a world in itself, and the earliest and most sacred lessons of sacrifice are learnt within its fold.

1. First we shall take *Parental Love*. How great this is every one of us knows; what great sacrifices our parents have made, or are prepared to make for us. There is no need to expatiate on this theme.†

2. Is the love we cherish to our parents equally great? Some of the greatest sacrifices in the world have been made on the altar of filial love; and a holier altar we cannot think of.

* The student is expected to have read now the whole of Part I, especially Chap. III. thereof.

† The teacher, if he thinks fit, may dilate upon each theme to his class.

3. *Brotherly Love* is very dear too, and abiding. Whoever sins in this respect has not triumphed over the brute in him. The love of the five Pandava brothers furnishes, perhaps, the best example. Sri Rama and his brothers were equally attached to one another, and more than even the other two Sri Rama valued Bharata. For, said he once, "Not all brothers Sugriva, can be as Bharata has been to me." And what had Bharata done? Was he not the cause of Rama's exile? What proof had Rama of his love? This is one of the most beautiful of the pictures of the Ramayana—the selfless Bharata who renounced the throne of which he was in undisputed possession, who

Scorning sin-polluted Empire,
Travelling with each widowed Queen,
Sought through wood and tranquil jungle,
Chitrakuta's peaceful scene.

Foiled in his attempt to induce Sri Rama to return, Bharata consented to rule the kingdom, not in his own right, but as regent of Rama, placing on the throne the sacred sandals of his elder brother. And most touchingly he vowed—

"Not alone, will banished Rama
Barks and matted tresses wear,
Fourteen years the crowned Bharat
Will in hermit's dress appear
Henceforth Bharat dwells in palace
Guised as hermit of the wood,
In the sumptuous hall of feasting
Wild-fruit is his only food.
Fourteen years shall pass in waiting,
Wearied toil and penance dire;
Then if Rama comes not living
Bharat dies upon the pyre."*

* The teacher will do well to acquaint the boys with Valmiki's beautiful delineation of Bharata's character. Dutt's poetical translation will serve the purpose, or Portrait XV in my "Portraits from Indian classics."

And Bharata truly kept his word. Sri Rama's estimate of him was therefore well deserved.

4. *Devotion to Husband*.—Another great spring of sacrifice is to be found in the relation of man and wife. To Hindus this is a sacred bond—inviolable. Many and stirring are the accounts of the Indian wife's chastity. Arundhati and Sita, Savitri and Anasuya, Damayanti and Indumati, these are names with which to conjure an Indian woman. Chastity was the rule, not the exception, in ancient India; and to this day the self-abnegation of Indian women is very great; it is their most precious heritage from the past.

One of the most touching episodes of the Mahabharata is that relating to Gandhari's self-discipline when she was betrothed to Dhritrashtra. She bandaged her own eyes to realize for herself how her blind husband felt. She would enjoy no pleasure in which her husband could not share.

5. *Constancy to Woman*.—Man is bound no less to be faithful to his wedded wife. Sri Rama is, in this respect as in others, the great example to be followed by every Hindu boy. The love of Nala to Damayanti, and of Aja to Indumati, also deserve mention. In modern times this virtue is more practised, this ideal more dearly cherished by the nations of the West than of the East; and it behoves us to follow our western brethren in this very important respect. How can any husband who is untrue to his wife expect her to be true to him?

6. *Love of Home*.—The above are special virtues marking the mutual relations of the members of a

family. To these may be added the general love of home as a whole. The home is the first school where man is trained to be unselfish, to gradually expand himself. The joys and sorrows of home-life are very real and intense; their impression on the mind most salutary. Really, "they wander wide," and in vain, "who roam for the joys of life from home." As the Scottish poet puts it :—

"To make a happy fire-side clime,
To weans and wife—
That's the true pathos, and sublime
Of human life."

Patriotism

The advance of expanding love is naturally from the family to the tribe or the fatherland. The family itself is then viewed only as a member of the tribe. When, therefore, external danger or internal ruin threatens to overwhelm the tribe, the patriot feels like Macaulay's Horatius :

"To every man upon this earth
Death cometh soon or late;
And how can man die better
Than facing fearful odds,
For the ashes of his fathers
And the temples of his gods,
And for the tender mother
Who dandled him to rest;
And for the wife who nurses
His baby at her breast?"

It is not only on the field of battle, in defending his country, that a patriot finds work for his hands. The well-being of his countrymen, their happiness, their material and moral progress, their spiritual salvation—these are dearer to him than his own personal comforts and advantages. At home, therefore, he labours day and night to lighten the load of poverty of those

around him, to lessen their pain of weakness and suffering. When he goes out into the world how zealous he is in maintaining his country's honour; and how keenly he longs to be back at home? You all must be familiar with Scott's celebrated lines—

“Breathes there the man with soul so dead,
Who never to himself hath said
‘This is my own, my native land?’”

It is well for you to remember that the patriot does not seek to make his countrymen in every way like himself. He does not quarrel with his neighbour over petty differences. It is enough that the other is a countryman of his to entitle that other to his regard and goodwill. An Englishman, wherever he may meet another, in whatever part of the world, at once receives him with open arms; in fact, it is especially when the two meet on foreign soil that they are drawn towards each other more closely. Sectarian differences of opinion do not keep them mutually aloof. No two men can at all think alike on all subjects. Difference is the law of nature; but it ought not to be made the ground of dissension. A true patriot, therefore, regards every countryman of his as his brother. A selfish man—can he be a patriot? Can he feel another's woe? Can he take delight in his neighbour's weal? Can he realize how his own well-being is indissolubly bound up with the well-being of his neighbours? When thousands of our countrymen are sunk in ignorance, poverty, disease and misery of all kinds, is it right for us to seek our own advancement? Those alone know the blissfulness of living for others who have fed the hungry and clothed the naked. Therefore, said Jesus Christ, “Love thy neighbour

as thyself," for only such love can make us truly happy.

Loyalty

A true patriot is loyal to the core. His gratitude to the sovereign is great and real for securing the welfare of his countrymen.

But loyalty is something more than gratitude. It is love to the person and throne of the sovereign. It is, as it were, an expansion of that love, reverence, and obedience which we cherish and render to the head of our family. 'The king is the father of his people' is a very old and beautiful saying.

You have already read of great examples like Bhishma and Drona who served their sovereign ungrudgingly to the end of their lives. If even an unrighteous king was so upheld, it is easy to understand how just and noble rulers like Yudhishtira or Sri Rama became the idol of their subjects.

There is, indeed, something wonderful—almost divine—in the personality of a great sovereign. His solicitude for the welfare of his people is so intense, his sympathy in their afflictions so profound that though he may be thousands of miles away, we yet see him in the wise and wonderful machinery of government which derives its authority from him, and which is ever animated by his lofty desire to promote our well-being.

The ideal of kingship is, indeed, one which instinctively awakens in us awe and reverence mingled with love and goodwill. He is a beast who, through fear, renders obedience to authority, who does what is right because otherwise he will be punished. If we

want to rise above the level of such a man we must learn to render cheerful and loving obedience to the law, and to the sovereign who is the symbol and representative of God's Law on earth.

Philanthropy

As thus our hearts expand we come to a stage when we no longer recognize artificial boundaries of territory, of external circumstance. The bar of colour and cast is removed. All are men, all are children of the one God Who is worshipped by many names—the God of Highest Love.

The Brotherhood of man—what a lofty ideal that ! The very contemplation of it lifts us, as it were, out of our low limitations. There is a dignity in being born human that is higher than any that the world can confer upon us. Truly has the poet sung—

“ A king can make a belted knight
A marquis, duke, and a' that ;
But an honest man's aboon his might
Guid faith, he maun & fa that ! ”

And an honest man's greatest privilege is to serve his fellowmen. It is through love of man that one attains to love of God. You must have all read the little poem of “ Abou Ben Adhem and the Angel.” Abou Ben Adhem one night saw in a vision the angel of God writing in a book of gold. He asked—

“ What writest thou ? ” The vision raised its head
And with a look made of all sweet accord,
Answered, “ The names of those that love the Lord.”
“ And is mine one ? ” said Abou. “ Nay, not so,”
Replied the angel. Abou spoke more low,
But cheerly still, and said “ I pray thee, then,
Write me as one who loves his fellowmen.”
The angel wrote and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed.
And lo ! Ben Adhem's name led all the rest.

Aye, that is just the truth. The best way to love God is to love His creatures. Love of self, love of fellow-creatures, love of God—

“All are compatible—all needful; one

To life—to virtue one—and one to bliss,”

“Truly to love ourselves we must love God,

To love God we must all his creatures love.”

A philanthropist is, therefore, one who loves all mankind. His love leads him to feel how the world is steeped in misery. The problem of human suffering torments him. How gladly will he bear the burden of the weak! That is how Buddha, felt, and boldly strove for—and found and taught the path that leads to freedom from all woe! And like him too felt Jesus Christ, overpowered with compassion for the sins of the world, for the bondage and suffering of humanity. God's compassion is infinite. “He is the Ocean of Grace.” “I come down,” says Sri Krishna, “to protect the righteous.” How can any then be godly who walketh not in His path—the path of Love?

Love of All

Thus are we led to love all. For mankind does not exhaust the sum-total of life. The whole universe is animated. It is living.

“O'er the wide earth, on mountain and on plain,

Dwells in the affections and the soul of man—a God-head.”

“There is no great and no small

To the soul that maketh all.”

“He alone sees truly who sees all things as being in the self and the self as being in all.” This realization is the goal “towards which the whole creation moves.”

Self-sacrifice

How glorious is the culmination then towards which we are moving? How grand has been the progress

from beast to man, and how much grander still will that be from man to God? And how has the progress been and is being achieved? How have we grown thus far; how attained our present heights? How may we still more deliberately expedite our onward march? There is but one answer—through self-sacrifice.

There was a time when man was in his infancy; when he thought that nothing was more valuable, that nothing would make him happier than food and drink, than the satisfaction of his animal cravings. These were the things dear to himself; these he clutched ravenously all to himself. But he had inherited from even his beastly ancestors other desires which gradually grew more strong. And the things he dearly wanted for himself he learnt to share with others, his wife and his children. These were his early sacrifices. They were not made without a struggle. Shall the food go into his own mouth or into his child's? He paused: but the plaintive cry of the child, the sense of its dependence on him, of his own superiority and strength led him to control his own desire, and to willingly offer the food to the child. It was the first great triumph of the higher over the lower impulse. Once, twice, thrice—the struggle ceased; the sacrifice became habitual. The wife became dear; the children became dear to him and he fondly thought they were *his*.

And the family multiplied; then, came *his* tribe. It was *his*; the idea of others' dependence on him contributed to the luxuriant growth of the plant of self-sacrifice; each experiment added fresh manure to its growth. The self expanded. It is ever ex-

pandering. The limited self is killed at each stage. Thus it is that man becomes willing to sacrifice his body "for the tender mother who dandled him to rest, and for the wife who nurses his baby at her breast ;" nay "for the ashes of his fathers, and the temples of his gods"—for these also have grown dear to him ; he doubts not their existence.

The growth of civilisation is equivalent to the growth of man's capacity for self-sacrifice. The history of the world is the history of its great men whose examples have been to a greater or less extent imitated by others. Great men are those who live up to some great ideal, for the sake of which they are ready to sacrifice all that is dear to them. What sacrifices did Harischandra make to live up to his ideal of truthfulness ? What persecution did Prahlada endure for the sake of his conviction ? How readily did Abhimanyu sacrifice himself in defending his elder and king ? Nor need sacrifice be, as we have already seen, on the field of battle. The mother for her infant, the father for his family, the king for his subjects, the patriot for his country, the lover for his beloved, the master for his disciple—each is making sacrifices the real value of which is beyond reckoning. Through *yajna*, indeed, the highest heaven is reached ; the altar of sacrifice is supremely holy ; through its sacred flames shall the Spirit pass to the Throne that awaits its coming.

CHAPTER. V

SPIRITUAL VIRTUES

Now, what is meant by a spiritual man? In a sense, as we have seen, all men are spiritual; they are not made of the dust. But all do not realise the true significance of spiritual existence. The world is too much with most of us. It takes a long time for people to find out the evanescent nature of earthly pleasures. During the greater portion of their lifetime many men are full of schemes and plans for accomplishing worldly purposes. To most as to Cardinal Wolsey comes, perhaps too late, the conviction that they have after all been running after shadows; too late the feeling :—

“ This is the state of man : to-day he puts forth
The tender leaves of hope ; to-morrow blossoms
And bears his blushing honours thick upon him ;
The third day comes a frost, a killing frost,
And when he thinks, good easy man, full surely
His greatness is a-ripening—nips his root.
Vain pomp and glory of the world I hate ye.”

This feeling comes very strongly in after-life to those who in early life are full of ambition. The contemplative mind finds it very early that the joys of the world are transitory, that—

“ Pleasures are like poppies spread,
You seize the flower, its bloom is shed.”

Death stares in the face of all.—

“ All heads must come
To the cold tomb,
Only the actions of the just
Smell sweet and blossom in the dust.”

With this realisation of the transitory nature of all worldly existence, we may say, the life of the spiritual man commences.

The desire for happiness is deep-rooted in our nature. We go in search of it from one external object to another. Food and drink, wealth and power, health and beauty, cattle and grain, relations and friends, wife and children—all alike fail to satisfy the craving of the human heart for lasting happiness. Each is tried and proved wanting. As the Veda declares ‘Not this,’ ‘not this,’ is the ever resounding verdict of experience. Thus baffled in the pursuit of that “which like the circle bounding earth and skies, allures from far yet, as we follow, flies”—each man is forced to the conclusion—

“Vain, very vain, my weary search to find,
That bliss which only centres in the mind.”

Then comes the time when we relinquish the *pravritti-marga*, the path that leads us farther and farther away into the world; and we betake ourselves to the *nivritti-marga*, the path of serene contemplation, by which we realise the highest bliss as being in ourselves, by which we perceive our true nature, by which we differentiate the substance from the shadow, and betake ourselves to the ‘feet of God. A spiritual man is he who treads this path.

Contemplation, Dispassion and Resignation

Spiritual life then begins in contemplation. We have to remove ourselves, as it were, from the scene of battle, to place ourselves upon a commanding height, to survey with calmness and judge with accuracy. Beautifully the poet puts it:—

“Retire; the world shut out; thy thoughts call
Imagination’s airy wings repress :— [home :—
Lock up thy senses ;—let no passions stir ;—
Wake all to Reason—let her reign alone ;
Then in thy soul’s deep silence, and the depth
Of nature’s silence, midnight, thus inquire ;
What am I ? and from whence ?

In this inquiry, dispassion is the condition of success. We are only too ready to form hasty conclusions; to link apparent causes and effects; to imagine what we wish to be the truth; to look upon facts and experiences through the coloured spectacles of our selfish desires. Dispassion consists in eliminating all personal likes and dislikes, in merciless rigid reasoning.

Resignation to the inevitable greatly helps us in our endeavours to contemplate dispassionately. But the two virtues grow simultaneously, the one stimulating the other.

There is a beautiful anecdote of how the Lord Buddha once comforted the wildly raging heart of a mother who had lost her only son. He had been taken from her suddenly, the darling child of this loving mother, and her heart would not be comforted. The compassionate Buddha beheld her wild grief, as she cast herself at his feet and madly besought him to give back her lost child. "Arise, daughter," he said, "go thou and bring me three handfuls of mustard from three houses that have lost none of their kindred." The woman sprang to her feet. "Surely," she thought, "others cannot be so unlucky as myself. Many must be the happy homes in this city where Death has not entered." So straightway she entered one house and begged for a handful of the mustard that was to revive her child. Willingly the inmates offered it. But soft? "Have any died in this house?" "Alas, not one, but three within the present year," was the sad reply. "Nay, then," the bereaved mother replied, "your mustard will not do." And on she hurried; but wherever

she asked, the answer came, "We have all lost, lost, lost our dearest ones." After a long and fruitless search the woman returned, and casting herself at the feet of the Wise One she murmured, "Forgive me, Lord; not mine alone this loss as I foolishly imagined. It is a common woe!" And she was strengthened by the thought; for her heart was healed with the balm of Resignation.

Humility and Reverence

When thus we contemplate the great problems of Life and Death, we are at once filled with a sense of our own littleness, of the littleness of our bodies and activities. The silent survey of the stars in the firmament, it is often pointed out, most effectively and overpoweringly convinces us of our insignificance. What is man's place in this planet of ours? And the earth, how much smaller is it than the sun, who is himself the centre of only one of countless systems? Is it possible even to imagine the infinitesimal relation of man to the sum-total of existence—of man who fancies himself the lord of creation. Therefore, says a poet:—

"Now, proud man, now, where is thy greatness fled?
What art thou in the scale of universe?
Less, less than nothing."

But the Deity is the parent of infinite universes, each born, existing for a while, and dying—even like ourselves. How shall we approach Him? How shall the most rigid agnostic approach the contemplation of the Supreme Law? It is with profoundest humility and reverence.

There is a beautiful episode recounted in the Bhagavata purana, in which God Brahma (the "Creator,"

who is only a functionary, according to the Hindu conception, for the time being charged with the formation of a definite universe) designs to test the real greatness of Sri Krishna. One day, then; while the wondrous Shepherd Boy* was grazing his flock in the forest, Brahma took hold of an opportunity when Sri Krishna strolled away, leaving the herds to graze in charge of his companions—to carry away the herds and the boys who were in charge of them, and to confine them in his own regions. Sri Krishna, returning after some time, found not his cows and calves, nor the companions that he had left behind. So at eventide he created of his own highest power, as many cows and calves and boys as had been carried away—in all details exactly alike—and led them home for the night. After some time Brahma recollected his keeping in his own regions the cows and boys of Gokula and came down to see what Sri Krishna had done. And behold! he found the forest full of life, breathing with cows and calves, and cowherd boys shouting with glee; nor could he tell which were the original and which the copy—those with him or those with Sri Krishna: so exact was the resemblance. And Brahma burst forth into solemn praise, of the Power of the Most High that defied all conception. And he bowed at the feet of the Supreme Purusha in all humility and reverence.

Fearlessness and Firmness of Faith

But insignificant as we are, we are yet the children of God; we have that within us which links us eter-

* Jesus is similarly called in the Bible the Shepherd who knows his flock.

nally to Him. This conviction grows stronger day by day. God in His boundless Grace will not let us perish.

"My *bhakta*," declares Sri Krishna, "whatever he may do, perisheth not."

So taught Jesus Christ, "Fear not, little flock ; for is it your Father's good pleasure to give you the kingdom."

This has been verified time and again in the history of the world—the fearlessness of those who have taken refuge in the spirit.

They are fearless, for they have built their houses on a rock. The sweeping tides of worldly strife and struggle, and the raging gusts of passion can neither wash away nor tear down the rock-built mansion of their faith.

Faith is fidelity, devotion unswerving, unquestioning, unassailable conviction that the Great Fountain of Life and Love is within our reach. He hath through Love raised us up to his Throne ; or He will—He will not desert us. The devotee is a lover in whose ears ever resound the words of his beloved Lord : "Relinquish all ties, and seek refuge in me. I shall deliver thee from all ills : Bewail not !" The Bhakta thus becomes conscious of the presence of the Lord always within Him. That is to him a passionate reality. What is there for him to fear ?

High learning is not necessary for devotion. All men and women, all boys and girls, can and must love Truth and God Who is the spirit of Truth. By such love they will become perfect.

Renunciation and Self-Communion

When thus a man becomes conscious of a higher life within him, he seeks not the pleasures of the world. He has already tasted them and found them insipid. He knows "the glories of our birth and state are shadows, not substantial things." He hath gone about seeking for pleasure in the outside world, now after one thing, now after another, and hath found each to be utterly worthless. Therefore he renounces them.

Now, notice, renunciation is not external giving up, but internal. It is of the mind, not of the body. As long as the body sticks to us, as long as we are in the world, so long we must look to the body and to the world; we must render unto Caesar what is due to Caesar. To relinquish externally the pleasures of the body but to desire them in the mind is worse than desiring and procuring their bodily enjoyment. Truly says Sri Krishna, "He who controlling the organs of activity sits contemplating the objects of the senses—he is called a hypocrite." On the other hand, he who unmoved by joy or grief, neither desiring pleasure nor avoiding pain, acts saying "the senses are to do their work"—he is not bound.

That is the goal of *yogis*—to act without desiring the fruit of action personally; to be in the world and yet out of it; to float on the waters of sense-objects like a lotus leaf, but not absorb them and sink down like a sponge!

Thus renouncing the world we enter into communion with the Spirit. The worldly cannot attain to self-realisation, for it is not of their search; their hearts

are set after the things of the world. Wherefore, says Jesus Christ, "Sell that ye have, and give alms, provide yourself with bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." *

It is therefore, meet that boys should learn to be charitable even while they are young. It is not right of them that they should renounce the world—or of anybody else, as we have already seen—in the sense of giving up all their duties to themselves or to others. Only let them not think too much of the things of the earth; let them be assured that there is something within them which is more precious than all gold, which they must in time seek to possess.

Love of Piety and Holiness

The worst thing that a boy can do is to scoff at the meek, at the pious, at the humble servants of God. He must, on the other hand, delight in listening to accounts of true faith and piety. He must consider it a privilege to wait on holy men.

As wicked company corrupts our hearts and leads us into vice and sin, even so does association with the good and the pious exalt us and help us to be virtuous and pure-hearted. The force of association is very great. There is a beautiful story in the Mahabharatha in illustration of this truth. Two parrots were born of the same parents and looked exactly alike. When they were very young, a bird-catcher came and laid the nest and caught them and carried them away. On

* This is the life of *Sadhus* all over India; renunciation is to them no mere verbal ideal.

the way, however, one of them escaped into a hermitage; the other was secured more carefully and taken and sold to a butcher. The butcher brought up the parrot very fondly and always had it by his side. Thus, in course of time, it grew familiar with its master's ways, his words, his tone and his demeanour, as well as the ways of his customers. One day a traveller passed by the butcher's shop. The butcher had gone in; but the parrot cried out of the cage: "Scoundrel do not come too near. I shall break your pate if you talk more. This meat costs two coins. Now take away your beastly hand. That fish you cannot purchase. Nonsense—away—I can't trust you—off, or the worse for you—come, kick this fellow off—cut him to pieces; now off you rascal!" And much more in the same strain fell on the traveller's astonished ears in tones completely human. He held his breath! it was the parrot that spoke. Sadly he moved on; the harsh words still rang in his ears and made him sad. But journeying onward he reached the skirts of a forest. The day had grown hot. He sought the shade of a huge tree, and rested his weary limbs. And hark! melodious fell on his ear: "Welcome, fevered sir, thrice welcome! whence come you, what family is adorned by your worthy self? Here is water for you to wash your feet. Pray, seat yourself. Kindly taste these fruits. Honour the guest as a god! Swerve not from Truth. Fail not from duty!" The sounds fell from above his head, in the true Vedic chant. He looked up with wondering eyes and beheld a parrot in every respect like to the one whose foul speech grated on his ears in the morning. As like in form as unlike in grace! Wondering, he addressed the parrot

and learnt the history of itself and of its brother : ,
 “ My brother speaks the language of the butcher, his
 master. I speak the language of the sages, my
 friends.”

Great, indeed, is the power of association. The sight
 of the holy is a blessing in itself.

Compassion

Above all, the life of the truly pious reveals itself
 in the tenderness of feeling with which they treat
 their neighbours. Compassion is the highest of all
 virtues. “ Charity,” according to St. Paul, “ suffereth
 long, and is kind; charity envieth not; charity
 vaunteth not itself, is not puffed up, doth not
 behave itself unseemly, seeketh not her own, is not
 easily provoked, thinketh no evil, rejoiceth not in
 iniquity, but rejoiceth in the truth.”

And charity is the off-spring of compassion, which is
 the bond that knits all things together, high and low,
 and is the symbol of the highest power:—

“ The quality of mercy is not strained.
 It droppeth as the gentle rain from heaven
 Upon the place beneath. It is twice blessed;
 It blessing him that gives and him that takes.
 The mightiest in the mightiest; it becomes
 The throned monarch better than his crown.
 His sceptre shows the force of temporal power,
 The attribute to awe and majesty,
 Wherein doth sit the dread and fear of kings,
 But mercy is above this sceptred sway—
 It is enthroned in the hearts of kings,
 It is an attribute to God himself.”

Compassion is thus the great balm of life. She is
 the twin-sister of Love. Every man suffers pain; it is
 the pain that awakens slumbering compassion, and
 therefore is blessed. If we had never felt woe, we
 should never have learned to pity. If we do not learn

to pity, how can we love? Compassion, therefore, is the purest and noblest impulse of the human heart—that which uplifts us out of perishable dust, and rouses the dormant divinity within us; and defies all computation, all return in time and space. Look at the following two pictures:—

I

I lay in sorrow, deep distressed :
My grief a proud man heard ;
His looks were cold, he gave me gold,
But not a kindly word.
My sorrow passed,—I paid him back
The gold he gave to me ;
Then stood erect, and spoke my thanks
And blessed his Charity.

II

I lay in want, in grief, and pain :
A poor man passed my way ;
He bound my head, he gave me bread,
He watched me night and day.
How shall I pay him back again,
For all he did to me ?
Oh, gold is great, but greater far
Is heavenly Sympathy.

Many of you, perhaps, are so foolish as to think that through money you can accomplish everything. That is a great mistake. Sow into your hearts, then, while yet they are not overgrown by the tares of selfishness and indifference—sow deep in your hearts the seeds of sympathy, that they may in time yield the fragrant flower of compassion that will make your life sweet.

Every noble action in the world has been stimulated by compassion. The worst enemy touched by its divine rays is transformed into a brother of your blood. The thunder's might can destroy, but cannot

sustain. The adamant can break, but cannot unite. The conquest of arms is insignificant when compared with the conquest of love. Gird yourself then with the strength of compassion, for then shall the world be not afraid of you, nor you of the world; thereby shall you become the friend of all existence, through love made one with the life of the universe.

That is the position which was attained by Suka, the son of the sage Vyasa. While yet young, his heart had become so expanded, he felt so thoroughly at home with all things, he left his father's abode and walked away. His father, when he missed him in the hermitage, ran out in search of his son crying out "Suka! Suka! Suka!" and out came a voice from every tree, from every rock, from every stream, from every bird and beast—from all nature—which said, "Here am I, and here and here." And a voice within himself said, "Here am I too"; and Vyasa gave up the search.

Such is the fruit of compassion. The greatest teachers of mankind—Sri Krishna and Buddha, Jesus and Mahomed, Chaitanya and Ramakrishna Paramahansa—have been "Lords of Compassion." The very test of real greatness lies in the extent to which we are prepared to feel others' woe and to share our joys with them. Indeed, as justice is the starting point of virtue, so is compassion its culmination.

APPENDIX

PUPIL'S DIARY OF CONDUCT.

The practice of morality and the acquisition of a virtuous character being the end in view, the pupil must be *given* sufficient opportunities to act nobly. He must be *watched*; his tendencies for good encouraged; and his behaviour at home and at school recorded from day to day.

Name and class ————— *Age*

Date.	Conduct at home— by the Guardian.	Conduct at School— by the Class Master.	Remarks.

The co-operation of the teacher and the guardian will thus be secured. The remarks shall be made by the Head Master or Superintendent who shall estimate the progress in character made by the pupil.

[By the same Author.]

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